

# THE ATHENÆUM

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[JAMES HOLMES, TOOK'S COURT.]

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9 A.M. FORENSIC MEDICINE. By Professor Guy, M.B. 4th May.

ANATOMY. By Professor G. G. C. 5th May.

PRACTICAL DEMONSTRATIONS OF THE OPERATIONS OF SURGERY. By Professor Partridge, F.R.S. 28th May, at 8 A.M.

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## REVIEWS

*Theological Library*—[*Bibliotheca Theologica*]. By Enslin, revised and continued by Löflund. Stuttgard. London: Bossange, Barthes & Lowell.

This is a very excellent and copious catalogue, and indispensable to the collector of German theology. It is not our present intention to go into any statement of its contents, or examination of its merits. Our object in selecting it, so to speak, as a *text*, is to append some remarks on the present principal divisions of theologians in Germany, with the view of assisting students or general readers in this country in making their selections in Protestant theology. The choice once made, they will find Messrs. Enslin and Löflund trustworthy authorities on the important matters of prices, editions, and publishers.

We have heard a hard-working student taunted with the remark, that the German legion in his library seemed to be made up of stragglers from all corners of the great field of theology. And we think that he was right in regarding the taunt as an involuntary compliment. At all events, the variety of his collection showed that he was desirous to form an estimate of the comparative skill and proficiency of his foreign brethren in the different branches of their common study. It at least evinced some degree of prudence in preparing to meet the full force of the current which is setting in, for good or for evil, from Germany towards this country. As to the charge—the miscellaneous nature of the importations—this is in many cases too true. It would certainly be difficult to find anywhere a greater medley than may be seen in the German portion of many theological libraries—Rationalists, Supranaturalists, votaries of Hegel, pupils of Schleiermacher, writers denounced by Wegscheider, writers denounced by Hengstenberg, grouped together as harmoniously as Limburch and Calvin, or Hickey and Hadley, on the same shelf. A remedy for this waste and confusion we propose to supply by a few hints respecting the different schools. Our division, although not strictly philosophical, will be found in the main correct. Submission for a season to our leading-strings will soon enable an incipient book-buyer in German theology to walk alone securely, and without previously purchasing his experience.

The theologians of Germany may be separated (as far as a popular division is concerned) into six classes:—I. The first consisting of the high, II. The second of the moderate Rationalists; III. The third, of parties who apply the systems of Schelling and Hegel to theology; IV. The fourth, of the Pietists; V. The fifth, a very useful body, we shall call the Wurtemberg school; VI. The sixth may not improperly be described as that of Schleiermacher. Our own views we shall endeavour to keep in the background, in paper like the present, the object of which is not directly judicial.

I. In reference to the rise and progress of Rationalism in Germany, it will be sufficient for our present purpose to say, that its onward march was greatly facilitated by the dry and sapless condition of theology in that country seventy years back. In the seventeenth century the dull and freezing waters were warmed into activity by the lively influence of Arndt and Spener. But no similar healing breezes stirred the gloomy close of the following age. Nothing can be conceived more dry than the tone of the best exegetical writers of that time. The school of Wurtemberg itself shared in the general drowsiness. Never was the game of the opposite party more completely played to their hands without suspicion or trouble, than was that of incipient

Rationalism by the barren theologians of that period. As usual in such conjunctures, matters were rendered worse by the enlistment of inopportune bigotry and tenacity on the orthodox side,—a barrier of clay, which only provoked the force of the torrent without stopping it. Of the Rationalist party thus founded (without going through its intermediate phases,) Paulus, Röhr, Wegscheider, and Gesenius, may be considered as the principal representatives. We feel confident that no competent judge will stigmatize us with narrow-mindedness, in advising the exclusion of the works of the first two from most collections. The exegetical writings of Paulus are marked by a somewhat stupid and vulgar scepticism. In the writings, periodical and others, of Röhr, who fills a dignified station in his church, little is to be found marked with high and ennobling, much with low and accommodating views.

We now come to Wegscheider and Gesenius, both known as professors at Halle, and as the objects of a violent attack, in 1830, by the leaders of our fourth party. Wegscheider's Latin work, 'Institutiones Theologicae Christianæ Dogmaticæ,' Halle, 1832, ('Institutes of Christian Dogmatic Theology,') is usually found among the foreign stock of a divine, and properly so—not, we say, (and to this caveat we call our reader's gravest attention,) for its direct merits as a safe or worthy guide-book, but as a classical specimen and systematic avowal of the peculiar views of the Rationalist school; and also for certain contingent advantages, in the way of reference and the like, to be derived from it. No better test of its demerits as a guide-book can be found, than in the section (§121) of Wegscheider's work, where may be read a summary of its author's views respecting the birth, life, ministry, and death of Christ. These, no consistent believer in Christ's divinity can adopt, nor on the other hand, can any thinking Humanitarian consider as the proper basis of his own modified belief. Gesenius will ever be remembered for his grammatical and lexicographical merits. His commentary on Isaiah is replete with curious philological matter: and an appended translation is creditably executed on the whole. But we agree with a writer in the *Edinburgh Review*, 1831, that Gesenius has failed in his attempt to strip some of the most important passages in Isaiah of their Christian and prophetic import. In antiquarian and historical merits this work of Gesenius shows like a dwarf by the side of old Vitrina. But however true these charges may be—however much we may regret some recent instances on his part of critical rashness,—however we may be grieved by his indifference (to use no harder word) we may not depreciate his merits as a grammarian and lexicographer. Years must pass before British works can supersede (with all their faults) the most exact Hebrew lexicon, or the sister work—the grammar, rich in examples, and indeed almost deserving the name of a concordance—which have appeared in different shapes and editions by this author. It is true that Ewald's acute analytical grammar is a fitting *pendant* to that of Gesenius, but, to our mind, the tone of the latter is more purely Semitic. The principal works of Gesenius, being standard publications, are easily attainable.

II. Our second class, of moderate Rationalists, in which are included Bretschneider, Ammon, (by their own showing some years back brothers in arms,) Böhme, and Hase, is the one concerning which we feel most diffidence. But as the only work of general interest originating with this body (Hase's *History of the Church*) will be treated in another place, our general object is not materially affected thereby.

III. We now come to a class of theologians, of which the principal names are Marheineke, Rosenkranz, Rust, and Daub,—more unintelligible to the majority of English than the Rationalists, more picturesque than the latter in their distinctive doctrines, but equally at variance with the historical truths of Christianity. We mean the followers of Hegel.

Tholuck has traced with much acuteness the correspondence of this school in the main with the mystical pantheism of the middle ages, which converted the historical Christ of the Scriptures into a symbolical head of the faithful. 'The Father,' so taught Amalric of Bena and David of Dinanto, 'became incarnate in Abraham—the son in Mary, the Holy Spirit becometh so in ourselves daily, and revealeth all to us. And this revelation is the resurrection from the dead, which now is. Now are the Sacraments of the New Testament passed away, and the time of the Holy Spirit hath begun.' Here we have, substantially, the doctrine of the Hegelists, in whose rude hands the historical evidences of Christianity have been reduced to dead letter. Faith in this philosophy is even now exalted into knowledge; things to come are become things now; the resurrection is past, for the body is the perfect organ of the spirit, and the world is already judged, for the spirit brings the body into subjection.

An examination of Marheineke's writings (particularly the second edition of his 'Dogmatik') will bear out the truth of these remarks, which might otherwise be suspected as flowing from the bitterness of an adverse school. In it, philosophy and theology suffer from being distorted—the first, into wearing an ecclesiastico-dogmatical dress; the second, into having its terminology made the instrument for expressing the results of an uncongenial speculative system. The separate existence of the Divine Essence is destroyed by pantheism, the personality of man and the immortality of the soul by a mystical union with the Absolute. The difference between Good and Bad is stripped of its reality, by being regarded as an inferior and necessary stage of development, in our comprehension of the Absolute, which will vanish when properly—i. e. philosophically—regarded.

It is obvious, that to reconcile these principles with Christianity, (into the essence of which the rejected notions—the independent being of God, the immortality of the soul, and moral freedom, enter,) a philosopher of this school would be not a little straitened. The Trinity of this system has no existence in Scripture. Accordingly, the external phenomena of Christianity are elevated into its essence. A symbolical interpretation of historical facts is then applied to measure and explain the whole.

Rosenkranz's 'Encyclopædia of Theological Sciences,' ('Encyklopædie der Theologischen Wissenschaften,' Halle, 1831,) may be regarded as a *pendant* to Hegel's similar work on philosophy. For a popular statement of this system of philosophy, absolutely, and likewise as compared with those of Schelling and Schleiermacher, we cannot do better than refer our readers to a work not sufficiently known in this country, Baur's (of Tübingen) 'Historical Progress of the Religious Philosophy of Christianity' ('Die Christliche Gnosis'). One result of Hegelism pushed to extremity within the last few years, is the notorious publication of Strauss, on the life of Christ. The fundamental fallacy of this (as Olshausen has remarked, and as every discerning man cannot fail to see,) is that the author has applied his mythic and symbolical interpretations to the facts of a demonstrably historical period.

IV. The contemporary theological tendencies

in the different countries of Europe are at all times an interesting subject of consideration; never perhaps more so than now. But we must close our eyes to this tempting digression. We cannot, without entering upon the forbidden territories of controversial theology, do more than observe that many points of resemblance may be traced between the party, of which the celebrated 'Evangelische Kirchen-Zeitung' ('Protestant Church Journal') of Berlin is the accredited organ, and that which in our own country has obtained so much recent notice, and known as recording its views in the Oxford Tracts. The shock of the French Revolution, and the wars consequent thereon, in which the nationality of Germany was for a time overborne, with all its institutions, religious as well as civil, led to a reaction, the results of which have endured in religious matters long after the restoration of that country to her place among nations. In the Roman Catholic portions of Germany, this feeling has shown itself in an affected regard for the middle ages, and all belonging to that period. In the Protestant party now under consideration, it has assumed a would-be hierarchical complexion, inconsistent with Protestantism under any circumstances, and especially so among the State churches of Germany. But inconsistent and bitter in some particulars as this pseudo-Hildebrandism has been, it was the result of an inevitable reaction, and has not been unproductive of good. A short frost of authority and tradition is occasionally of service in checking the unhealthy luxuriance of Protestant speculation in that country.

That elements so discordant in their theological character as were those of which this party was originally composed, should continue long in union, was not to be expected. A division amounting to a quarrel took place on more than one occasion. Olshausen and Tholuck (a name dear to the Christian world) can hardly be said to belong to it at present. Whether Olshausen's connexion with this party was at any time more than a means of defending himself through their publications against hostile criticism, may fairly be doubted. His commentary on the collected writings of the New Testament, intended for the use of preachers and students in theology—('Bibl. Commentar über sammtl. Schrift: der N. T. zunächst für Prediger und Studirende'), is an excellent work, the production of a pious and learned man, without vanity or pedantry, and marked like the work of his friend Neander on the Apostolical period (although in an inferior degree) by clear views of the intellectual differences so plainly observable between the different inspired writers. The most eminent and active of those now connected with this party is Prof. Hengstenberg, of Berlin, their chief exegetical writer; his principal work is on the Christology of the Old Testament. Much of this is taken up with a refutation of sceptical opinions, uninteresting beyond Germany. His principles of interpretation are far from being entirely satisfactory, or in our mind, likely to advance the cause of sound biblical criticism. But much gratitude is due to Professors Hengstenberg for the good service which he has done, and portions of his writings will continue to be quoted long after the outcry of the present day has sunk into silence.

Of the numerous works of Tholuck, one of the most useful, in our opinion, is his Commentary on the Gospel of St. John, before its alteration, so as to bear upon the controversy originating with Strauss's work, above mentioned. The general interest of Tholuck's book has, we think, suffered considerably thereby. His latest (and best) critical and exegetical production is a Commentary on the Hebrews, the principles

of which are at variance with those of the Hengstenberg school. It is most affectionately inscribed to his eminent friend and patron the Chevalier Bunsen, whose unrivalled collection of hymns and prayers (Gesang und Gebet-Buch), from almost every age in which the German language has been spoken, and from authors in every rank of those who have addressed Heaven in its accents, should be almost the first introduced into a theological library. Tholuck's last work, on the Credibility of the Gospel History,—'Die Glaubwürdigkeit der Evangelischen Geschichte,'—is an attempt to supply the palpable deficiency of German Theology in the department of evidences,—that in which the strength of ours is principally lodged.

To this party may fairly be assigned the most celebrated preacher of Germany, the zealous and disinterested Claus Harms, of Kiel. The commencement of the present century found not merely the faith of the church, but its dignity, independence, and internal organization laid in ruins. Ritual and psalter, prayers and hymns, were accommodated to the subjective views of individual preachers. Such was the time in which Harms began to preach. Another day has happily dawned, since that period of doubt and shaking of the nations, but the strain of the preacher is still the same, nor has it lost its charm. Harms may be called, in the highest and best sense of the word, an edifying preacher. Tholuck has less *kernel* (so to speak); his discourses are occupied with painting (but how few paint like him!) the misery and helplessness of man apart from a Redeemer. Harms attends much more to what our old divines used to designate as the *improvement* of his subject, which we not unfrequently miss in Tholuck. Tholuck's sermons are the reflection of his own mystical piety, thankful to expend its eloquence in the manner above mentioned.

V. Nothing could be more remote from our wishes, as our readers have probably by this time learned, than that an English theologian should commence his acquaintance with the works of his German brethren otherwise than as a critic, or before he has formed independent views for himself. Yet of all the schools of Germany the least un-English is that which has hereditarily flourished for so many years in Württemberg. Their works deserve to be better known in this country. Inferior, it is true, in critical riches and acuteness, or in scientific treatment, to the wonderful works of the class which will come next under our consideration,—on the other hand, their writings are never below mediocrity, frequently very much above it. The mantle of Storr, Bengel, Süsskind, and Flatt has fallen worthily on Stendel and Baur. We should rejoice to see the appearance of the Introduction to the Old Testament promised by the first. Baur's articles in the Theological Review of Tübingen are (to say the least) uniformly instructive.

VI. This is not the place for a survey of the writings or system of Schleiermacher, than whom few men have exercised a greater degree of creative influence in theology. His school has been recently characterized, in this country, as an intermediate one, the members of which, proceeding on a supernatural basis, give a large licence to criticism in details. This is hardly a fair statement. Schleiermacher's views, especially with regard to the *historical* side of the Christian dispensation, are open to misconstruction, and in some respects marked by unequivocal unsoundness. But no one can deny that the mysticism so strongly developed in the religious views of Schleiermacher, served an important end during a time of recovery from the lowest spiritual apathy, such as that in which he lived. The temper of his Theology is worthy of its lofty

subject and the age we live in. Fortunately, also among the great men who have chosen to walk in his footsteps, there is an absence of servile imitation, which has done much already, and promises more for the advancement of godliness and good learning. The following remarks will show that the stream has already begun to run more clearly.

In a passage of his works, Schleiermacher observes, that notwithstanding its historical connexion with Judaism, Christianity cannot be fairly regarded as a continuation or renewal of it; but that in all essential points, it stands in precisely the same relation to it as to Paganism. Far more consistent with ordinary notions, and in our view, with the actual state of the case, are the principles of Schleiermacher's eminent successor, Tweten, as laid down in the first volume of his 'Dogmatik'—“a blessed book” (as Tholuck once styled it in our hearing). It would be difficult to find a volume more calculated to repay the attentive reader. An English version of it would, we fear, be impracticable. To look no farther than the outset, the wordiness of the dialectical theology of Schleiermacher's school, and which here overlays the merits of a most noble passage, would be an insurmountable obstacle. But to a student who has made a beginning in theology, the chapters on the comparative history of Romanism and Protestantism, and the historical sketch of dogmatic theology, are a rich storehouse of information. These might be extracted advantageously, and naturalized with less difficulty than the other parts of the volume. The purely dogmatical portion is written in a sensible and conciliating spirit. The first part of a second volume has appeared, with regard to which opinions will probably be divided to a far greater extent than its predecessor, from the views of the author respecting the subjects treated. These are the Divine essence and properties, his government of the world, his mode of co-operation, the Trinity, and good and bad angels.

Tweten has done more than Schleiermacher, Hase, and other successful labourers in the same field, to popularize without weakening orthodox belief among the present generation. So writes Nitzsch, whose reasons we would gladly give, did space allow it. If the value of encomium be measured by the character of the panegyrist, it would be difficult to estimate the worth of Nitzsch's praises. Well does he deserve the high place assigned to him by an authority (himself well fitted to join the goodly brotherhood) of being, in conjunction with Tholuck, Lücke, and Neander, one of the four pillars of sound Christianity in Germany. His works are more remarkable for depth than number. It is superfluous to say that his lesser works are extremely instructive and valuable—but in our mind, the one by which his lasting credit is secured, is his grand reply to the Bossuet of our age, the late excellent Dr. Möhler, of Munich. It was craftily done (in a late Dublin Review) to omit the name of Nitzsch from the roll of theological champions, who had been overthrown by that invincible challenger. Most striking indeed are the undesigned coincidences throughout this reply of Nitzsch with the well-known works of Archbishop Whately, on the errors of Romanism, and the Bampton Lectures of Dr. Hampden, on Scholastic Philosophy considered in its relation to Christian Theology. These three writers all concur in bringing the great strife to the point of discussion on which it can be most fairly tried, the connate tendency to realism in the human heart.

We have above adverted to Lücke, at present Professor at Göttingen, the author, among other works, of a famous Commentary on the works of St. John, perhaps the very best production of

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\* Bos. Religio. gesetzl. of the treatise. 1748, v. 1. + Grus. Sketch. 1827. (

its class which has hitherto appeared from any member of this school. It is a noble work, alike creditable to the head and heart of the author. We speak however only of the portions occupied with the *gospel* and *epistles* of St. John. Lücke's 'Recollections of Schleiermacher,' ('Erinnerungen an Schleiermacher,') is a most charming and instructive piece of biography. It is published in the Theological Essays and Reviews—<sup>4</sup> *Theologische Studien und Kritiken*—quarterly periodical, to which he in common with Nitzsch and Tholuck are contributors—by many degrees the most valuable in Europe, although but little known in England, as we are sorry to see from the excellent Prof. Ullmann's preface to the volume completing the first decade. Lücke's Recollections of Schleiermacher remind us of another little work of a similar character by the same author—a sketch of the life and labours of Planck, the celebrated ecclesiastical historian. From this latter work, and the introduction to Hase's Ecclesiastical History, we have drawn up the following sketch of the present condition of that important branch of theological literature in Germany, interspersing, as seemed fit, the results of our own reading or experience.

Until the days of Mosheim, the usual treatment of ecclesiastical history in Germany cannot be regarded as worthy of so noble a subject. It is true, that the principal labourers in this field had displayed much creditable industry in the collection of materials: but, like inferior artists, they had lost sight of the main object of the picture in a multitude of petty details. Historical compositions (in the best sense) were few and infelicitous, conceived in a polemical spirit, and written in dull and unclassical Latin.

To Mosheim belongs the praise of founding a new school of ecclesiastical history, distinguished by a higher tone of criticism, less narrow theological views, and a more artist-like treatment of the subject. Criticism indeed, in the rash hands of Semler, was pushed so nearly to the verge of arbitrary scepticism, that united with the bad taste and confusion of his mode of treating the subject, the dangers of the new style appeared for a time to outweigh the advantages obtained by the recent infusion of spirit, and emancipation from the trammels of ecclesiastical and theological prejudices. But this was a passing cloud.

Less known than their great merits entitle them to be, are the works of Cramer, <sup>5</sup> the translator and continuator of Bossuet. The contemporary of Klopstock, during the spring-time of elegant literature in Germany, Cramer was the first of her ecclesiastical historians who united the gravity of critical research, and the newly-roused spirit of Protestant judgment, with the descriptive and verbal graces of that early school. Cramer is closely followed by Planck, and his friend Spittler, <sup>6</sup> whose Sketch of the History of the Christian Church first appeared in 1782. The two latter principally contributed to carry forward the work commenced by Mosheim. The appearance of the great work of the former on the German Reformation, marks an era in the ecclesiastical history of that country. His most eminent precursors in this field, as Seckendorf and Salig, were rather collectors than original authors. No one before him had attempted a solid and impartial history of the Reformation and Lutheranism. This task he has accomplished with success as yet unrivalled. Planck's other great work is of a totally

different character, being strictly an *external* history of the church. No earlier writers had succeeded in portraying the external social form of the church, the historical stages of its constitution, or the number and nature of the causes by which the development of this had been affected up to the period of the Reformation. This work is also a noble monument of learning and impartiality. One singular merit of so long a composition in that branch of ecclesiastical history, (which would seem to labour under the necessary defect of earthiness,) is the power which this possesses in an uncommon degree of chaining the attention of the ordinary reader. Schröckh's great and deep work, <sup>7</sup> continued by Tschirner, is heavy and somewhat desultory.

The writings of Henke, Schmidt, and Engelhardt, on ecclesiastical history, are of little interest to the general student. The chief feature of all is their coldness. Danz began the project subsequently taken up, and so happily executed by Gieseler, <sup>8</sup> of a current text of ecclesiastical history, with ample contemporary citations. Gieseler's work has already been noticed in this journal, but we must caution the student against the demerits of the very meagre translation by Cunningham. The *indifferentism* of the author is well known, but his accuracy and industry render his work indispensable. We await with anxiety the appearance of the concluding parts, which will test Gieseler's qualifications as an ecclesiastical historian, on a point in which the majority of his countrymen are signally at fault, his acquaintance with the causes and present condition of religious parties in this country. Enough has been said with regard to the views of Marheineke, to show his unfitness for an ecclesiastical historian, had he persevered in the work, a single volume of which appeared in 1806. Staüdin, Näge, Augusti, and Rehm, have severally written general works on ecclesiastical history: that of the first is a connected statement of general facts, coloured by the views of the respectable author; that of the second, is copious and marked by industry, but deficient in point and connexion; that of Augusti, is a neat and convenient survey of the subject, most copious respecting the Reformation period; that of Rehm, without taking into consideration the purely theological parts, is a very copious and valuable summary.

We have spoken above of the second great work of Planck, on the purely *external* history of the Christian church. To Germany belongs the honour of having produced, in it, a work which it would be difficult to surpass in this branch of ecclesiastical history. But to the same country belongs the still more signal distinction, of having produced a work on the *internal* history of the church. Europe had hitherto only seen this treated by our countrymen the Milners. A caricature according to severe critics—desultory, imperfect, and cloying memoirs, in the opinion of the most favourable judges, were the sole result of their labours. It requires no deep acquaintance with German theology, to see that we allude to the great work of Neander, <sup>9</sup> a work, catholic without vagueness, evangelical without the trammels of party, coloured throughout by a rich mellow tone of learning, and leading up the mind of the reader, without offending him by compulsion, or disgusting him by affectation, to high and holy thoughts. The

published volumes of this great work come down to the elevation of Gregory VII. Guerike's work <sup>10</sup> contains a good abstract of Neander's as far as it extends; its undeniable merits during the subsequent portion are sullied by the intolerant Lutheranism of the author, for which he has paid so dearly.

The following brief notice of the principal Catholic writers on church history, during the last fifty years, will be found useful, although not strictly within our original plan. When Joseph II. commenced his attempts to separate the Church of Germany from Rome, ecclesiastical antiquity became the subject of much active, but precipitate and prejudiced research. Royko in the outset omitted no harsh expression, calculated to injure the hierarchy. A manual for the Austrian schools was written by Dannenmayr, but less intemperately, and with more general views. Wolf's work is rather a satire than a history. A higher tone was engraven from Protestantism. In order to depict the imaginative side of Romanism, Stolberg <sup>11</sup> composed his History of the Jewish People and the Ancient Church, with the zeal, reaction, and absolute devotion of a proselyte, it is true, but with a heart running over with love and enthusiasm. His continuator Kerz has imbibed his spirit.

In the work of Katerkamp, <sup>12</sup> the point of view most nearly resembles that of Stolberg, but the rules of scientific composition are more strictly observed. His more intimate acquaintance with authorities is discernible less in quotations, than in particular sketches of ecclesiastical characters and circumstances.

Of the liberal tendency which would effect a gradual compromise with the hierarchy, and borrow from Protestantism the light of its science, the principal representatives are Ritter, and Locherer, who has written a detailed work in a somewhat kindred spirit to that of Schröckh. Ruttentstock has confined himself strictly to a narrative of facts. On the other side, the historical method, in the interests of the hierarchy, has found a keen and caustic advocate in Hortig—another, but less lively, in his continuator Döllinger. <sup>13</sup> Döllinger, subsequently has promised a great work in which all the untenable fables concerning the hierarchy are virtually abandoned, but learning and acuteness employed on behalf of aught capable of defence. Reichlin Meldegg's work is a rambling, declamatory, and somewhat superficial calumny on ecclesiastical antiquity,—the certain fruit of which was the rupture which has ensued between the author and his church.

*England under the Reigns of Edward VI. and Mary, with the Contemporary History of Europe, illustrated in a Series of Original Letters never before printed; with Historical Introductions and Biographical and Critical Notes.* By Patrick Fraser Tytler, Esq. Author of 'The History of Scotland,' &c. 2 vols. Bentley.

The more important historical questions considered in these volumes relate to the conduct and government of the protector Somerset; but many are referred to, and all the letters are interesting. They have been selected, generally, from the State Paper Office, wherein Mr. Tytler has been for years a zealous, though a voluntary, labourer, to the great benefit of our historical literature. To give additional value to the col-

<sup>4</sup> Bossuet's *Einleitung in die Geschichte der Welt und Religion*, übersetzt, mit Abhandlungen vermehrt, und fortgesetzt, von Cramer. Bossuet's Introduction to the History of the World and Religion, translated, with additional treatises and continuation, by Cramer. Leipzig: viii vol. 1748, v. y.

<sup>5</sup> Lehrbuch d. Kirchen Geschichte. Proofs and Illustrations of Church History; ii vols. pub. Bonn.

<sup>6</sup> Allgemeine Geschichte der Christlichen Religion und Kirche. General History of the Christian Religion and Church; iv vols. pub. Hamburg.

<sup>7</sup> Handbuch der Allgem. K.G. Manual of General Church History. Halle, ii vols. two ed.: the first least polemical.

<sup>8</sup> G. d. Rel. Jesu Christi. Hist. of the Rel. of Jesus Christ; xxiii vols. v. y.

<sup>9</sup> K. Gesch. History of the Church, Münsler; iv vols. v. y.

<sup>10</sup> Hand B. d. X. K.-G. von Hortig beendigt von Döllinger. Manual of Christian Church History, by H., completed by D. Land.

<sup>11</sup> Grundriss der Geschichte der Christlichen Kirche. Sketch of the History of the Christian Church. Stuttgart. 1827. (Vol. 2, of his works.)

lection, Mr. Tytler has divided the series into periods, and illustrated each by introductions and biographical sketches. Of course a critical examination of any one disputed fact would occupy as much space as we can spare for the whole work; we must, therefore, content ourselves with gleaning occasional letters, and such as can best speak for themselves. Our first will be one written by the celebrated Bishop Gardener, within a few days of the death of Henry the 8th (Feb. 5, 1546-7), and addressed to Sir William Paget, the Secretary of State. Gardener, it appears, had resolved to have a dirge for his dead master; but the players, who probably better understood what were the feelings of the people, announced for performance on the same day "a solemn play,"—not meaning, says Mr. Tytler, a religious or grave pageant, but a play got up with peculiar splendour:—

"Master Secretary,—After my right hearty commendations. I sent unto you my servant yesterday, wherein as you advise I have had redress; and now I write unto you in another matter somewhat greater, as it were between game and earnest. To-morrow the parishioners of this parish and I have agreed to have a solemn dirge for our late sovereign lord and master, in earnest, as becometh us; and to-morrow, certain players of my Lord of Oxford's, as they say, intend on the other side, within this burgh of Southwark, to have a solemn play, to try who shall have most resort, they in game or I in earnest; which me seemeth a marvellous contention, wherein some shall profess in the name of the commonwealth, mirth, and some sorrow, at one time. Herein I follow the common determination to sorrow till our late master be buried; and what the lewd fellows should mean in the contrary I cannot tell, nor cannot reform it, and therefore write unto [you who] by means of my Lord Protector, may procure an uniformity in the commonwealth; all the body to do one thing—in the entering of our old master to lament together, and in the crowning of our new master to rejoice together; after which followeth constantly a time of lamentation for sin, which is not to be neglected, and which I doubt not ye will, without me, consider your charge. I have herein spoken with Master Acton, justice of peace, whom the players smally regard, and press him to a peremptory answer, whether he dare let them play or not; whereunto he answereth neither yea nor nay as to the playing; but as to the assembly of people in this burgh, in this time, neither the burial finished, ne the coronation done, he pleadeth to the players for the time nay, till he have commandment to the contrary. But his nay is not much regarded, and mine less, as party to players; and therefore I write unto you, wherein if ye will not, propter invidiam, meddle, send me so word, and I will myself sue to my Lord Protector.

"At my house in Southwark, the 5th Feb. • •

"Your assured loving friend,

"ST. WINTON."

Neither the dirge nor the "solemn play" could divert the attention of the political actors from their own selfish purposes; and within a month, a little month, after the death of Henry, the councillors were all eagerly engaged in dividing the spoils. Among the foremost was the renowned John Dudley, Earl of Warwick. Here is a choice specimen of his voracity:—

"Master Secretary,—Perchance some folks will allege considerations concerning the not assignment of the lordship of Warwick, saying it is a stately castle, and a goodly park, and a great royalty. To that it may be answered—the castle of itself is not able to lodge a good baron with his train; for all the one side of the said castle, also with the dungeon tower, is clearly ruined and down to the ground; and that of late the King's Majesty that dead is, hath sold all the chief and principal manors that belonged unto the said earldom and castle; so that at this present there is no lands belonging unto it, but the rents of certain houses in the town, and certain meadows with the park of Wegenock. Of the which castle with the park, and also of the town, I am Constable, high Steward, and Master of the game, with also th'herbage of the park during my life; and

because of the name, I am the more desirous to have the thing; and also I come of one of the daughters and heirs of the right and not defiled line. I will rebate part of my fees in my portion, to have the same castle, meadows, and park, wherein I pray you to show me your friendship, to move the rest of my lords to this effect: and further to be friendly to Mr. Denny, according to his desire for the site and remains of Waltham, with certain other farms adjoining unto Jeston; wherein, as for the site of Waltham, I suppose it shall grow to a commonwealth to the country thereabouts to let him have it. And in case that they will not descend to me for the lordship of Warwick, as is aforesaid, I pray you then let me have Tunbridge and Penshurst, that was the Buckingham's lands in Kent, as parcel of my portion, and also Hawden, that was my own; and, whether I have the one or the other, let Canobury be our portion. The Master of the Horse would gladly, as I do perceive by him, have the lordship in Sussex that was the Lord Laware's; which in my opinion were better bestowed upon him, or some such as would keep it up, and serve the King in the country in maintaining of household, than to let it fall to ruin as it doth, with divers other like houses; being a great pity, and loss it will be at length to the King and realms.

"Your own assuredly,  
"J. WARWICK."

Jonathan Wild himself could not have written in a more business-like style. If I can't have the lordship of Warwick, says the noble lord, I will consent to take Tunbridge and Penshurst "as parcel of my portion"!

Our next letter will be a familiar one from "bloody Mary." "There are some points," says Mr. Tytler, "in English History, or rather in English feeling upon English History, which have become part of the national belief,—they may have been hastily or superficially assumed—they may be proved by as good evidence as the case admits of, to be erroneous; but they are fondly clung to—screwed and dovetailed into the mind of the people, and to attack them is a historical heresy. It is with these musings that I approach her who is so generally execrated as the 'bloody Mary.' The idea of exciting a feeling in her favour, will appear a chimerical, perhaps a blameable one; yet, having examined the point with some care, let me say, for myself, that I believe her to have been naturally rather an amiable person. Indeed, till she was thirty-nine, the time of her marriage with Philip, nothing can be said against her, unless we agree to detest her because she remained faithful to the Roman Catholic church; nor can there, I think, be any doubt that she has been treated by Fox, Strype, Carte, and other Protestant writers, with injustice. The few unpublished letters of hers which I have met with, are simple, unaffected, and kind-hearted; forming, in this respect, a remarkable contrast to those of Elizabeth, which are often inflated, obscure, and pedantic. The distinguishing epithets by which the two sisters are commonly known, the 'bloody Mary,' and the 'good Queen Bess,' have evidently a reference to their times; yet we constantly employ them individually."

*Princess Mary to my Lady of Somerset.*

"My good Gossip,—After my very hearty commendations to you, with like desire to hear of the amendment and increase of your good health, these shall be to put you in remembrance of mine old suit concerning Richard Wood, who was my mother's servant when you were one of her Grace's maids, and, as you know by his supplication, hath sustained great loss, almost to his utter undoing, without any recompence for the same hitherto; which forced me to trouble you with this suit before this time, whereof (I thank you) I had a very good answer; desiring you now to renew the same matter to my lord your husband, for I consider that it is in manner impossible for him to remember all such matters, having such a heap of business as he hath. Wherefore I

heartily require you to go forward in this suit till you have brought it to an honest end, for the poor man is not able to lie long in the city. And thus my good Nann, I trouble you both with myself and all mine; thanking you with all my heart for your earnest gentleness towards me in all my suits hitherto, reckoning myself out of doubt of the continuance of the same. Wherefore once again I must trouble you with my poor George Brickhouse, who was an officer of my mother's wardrobe, of the beds, from the time of the King my father's coronation: whose only desire it is to be one of the knights of Windsor, if all the rooms be not filled, and, if they be, to have the next reversion; in the obtaining whereof, in mine opinion, you shall do a charitable deed, as knoweth Almighty God, who send you good health, and us shortly to meet, to his pleasure.

"From St. John's, this Sunday afternoon, being the 24th of April.

"Your loving friend during my life,

"MARY."

We have another letter from Mary, interceding with the Protector's wife, for two poor servants, who had been attached to her mother's household:—

*The Princess Mary to the Protector.*

"My Lord,—I heartily thank you for your gentleness showed touching my requests late made unto you, whereof I have been advertised by my Comptroller; and altho' I shall leave to trouble you at this present with the whole number of my said requests, yet thought I it good to signify unto you my desire for those persons which have served me very long time, and have no kind of living certain. Praying you, my Lord, according unto your gentle promise, that they may have pensions as other my servants have, during their lives; whose years be so far passed that I fear they shall not enjoy it long. And, hereafter, I will advertise you of the other things wherein I moved you. Thus, with my hearty commendations, as well to yourself, as to my gossip your wife, I bid you both even so farewell; praying Almighty God to send you both as much health and comfort of soul and body as I would wish to myself.

"From Beaulieu, the 28th of December.

"Your assured friend to my power,

"MARY."

We have now a pleasant episode, being an account of the loves of the Lord Admiral and the Queen Dowager. The Lord Admiral was one of many dissatisfied with their share of the spoil; and he resolved to set himself up in opposition to his brother, and, as a good stepping-stone to power, paid his addresses to the Queen Dowager, who subsequently married him. He was, according to report and existing portraits, a very handsome man, and, judging from his letters, an accomplished gentleman:—

*The Lord Admiral to the Queen.*

"After my humble commendations unto your Highness. Yesternight I slept at my brother Herberd's; of whom, for your sake, besides mine own, I received good cheer; and after the same, I received from your Highness, by my sister Herberd, your commendations, which were more wellcome than they were sent. And after the same, he waded farther with me, touching my being with your Highness at Chelsea, which I denied, being with your Highness; but that, indeed, I went by the garden as I went to see the Bishop of London's house, and at this point stood with her for a time; till at the last she told me farther tokens, which made me change colours, who, like a false wench, took me with the manner. Then remembering what she was, and knowing how well you trusted her, [I] examined her whether those things came from your Highness, and by that knew it to be true; for the which I render unto your Highness my most humble and hearty thanks; for by her company, in default of yours, I shall shorten the weeks in these parts, which heretofore, were three days longer in every one of them, than they were under the plummet at Chelsea. Besides this commodity, I may ascertain your Highness by her how I do proceed in my matter, although I should lack my old friend Walter Excell. I have not as yet attempted my suit, for that I would be

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first thoroughly in credit ere I would move the same: beseeching your Highness, that I may not so use my said suit, that they should think, and hereafter cast in my teeth, that by their suit I attained your good will; for hitherto I am out of all their danger for any pleasure that they have done for me, worthy thanks, and, as I judge your Highness may say the like, therefore, by mine advice we will keep us so; nothing mistrusting the goodness of God, but that we shall be as able to keep out of their danger, as they shall be out of ours: yet I mean not but to use their friendship, to bring our purpose to pass, as occasion shall serve. If I knew by what means I might gratify your Highness, for your goodness to me, showed at our last being together, it should not be slack to declare mine to you again. And to that intent, that I will be more bound to your Highness, I do make my request, if it be not painful to your Highness, that once in three days I may receive three lines in a letter from you, and as many lines and letters more as shall seem good unto your Highness. Also, I shall humbly desire your Highness to give me one of your small Pictures, if you have any left; who, with his silence, shall give me occasion to think on the friendly cheer that I shall receive, when my suit shall be at an end. And thus, for fear of troubling your Highness with my long and rude letter, I take my leave of your Highness; wishing that my hap may be once so good, that I may declare so much by mouth at the same hour that this was written, which was twelve of the clock at night, this Tuesday, the 17th of May, at St. James's. \* \* \* From him who you have bound to honour, love, and in all things obey.

"T. SEYMOUR."

Endorsed in a contemporary hand,  
"The L. Admiral to the Queen.  
Of his suit for marriage."

The following was written after the marriage, and when the Queen was *enceinte*. It is supposed to be an answer to the letter, published in Hayne's collection, from the Queen, wherein she alludes to her situation, and assumes that the little stranger is to be a boy:—

*Lord Admiral to the Queen.*

"After my humble commendations and thanks for your letter. As I was perplexed heretofore with unkindness, that I should not have justice of those that I thought would in all my causes [have] been partial, which did not a little trouble me; even so, the receiving of your letter revived my spirits; partly for that I do perceive that you be armed with patience, howsoever the matter will weigh; as chiefest, that I hear my little man doth *shake his poll*, trusting, if God should give him life to live as long as his father, he will revenge such wrongs as neither you nor I can, at this present, the [turmoil] is such.—God amend it! Now to put you in some hope again: this day, a little before the receiving of your letter, I have spoken to my lord, whom I have so well handled that he is somewhat qualified; and although I am in no hope thereof, yet I am in no despair. I have also broken with him for your mother's gift, who makes answer, that at the finishing of your matter either to have yours again, or else some recompence as ye shall be content withall. I speake to him of your going down into the country on Wednesday, who was sorry therof, trusting that I would be here all to-morrow to hear what the Frenchmen will do; and on Monday [at] dinner I trust to be with you; as for the Frenchmen I have no mistrust that they shall be any let of my going with you this journey, or any of my continuance there with your Highness: and thus, till that time, I bid your Highness most heartily well to fare, and thank you for your news, which were right heartily welcome to me. And so I pray you to show him, with God's blessing and mine; and of all good wills and friendship I do desire your Highness to keep the *little knave* so lean and gaunt with your good diet and walking, that he may be so small that he may creep out of a mouse-hole. And I bid my most dear and well-beloved wife most heartily well to fare.

"From Westminster, this Saturday the 9th of June.  
"Your Highness's most faithful loving husband,  
"T. SEYMOUR."

"To the Queen's Highness  
at Hanworth."

The intention of the Lord Admiral to support his brother has been before adverted to: that his intrigues cost him his life is known. Mr. Tytler defends the Protector, and shows that he remonstrated affectionately with him, and hoped and waited for amendment. The following is one among many proofs:—

*The Protector to the Lord Admiral.*

"After our right hearty commendations to your good Lordship. We have received your long letters of the date of the 27th of August, to the particularities whereof at this present we are not minded to answer, because it requireth more leisure than at this time we have, and therefore shall leave it until that we shall meet, when we may more fully declare unto you our mind in those matters. But, in the mean while, we cannot but marvel that you note the way to be so open for complaints to enter in against you, and that they be so well received. If you do so behave yourself amongst your poor neighbours, and others the King's subjects, that they may have easily just cause to complain upon you, and so you do make them a way and cause to lament unto us and pray redress, we are most sorry therefore, and would wish very heartily it were otherwise; which were both more honour for you, and quiet and joy and comfort to us. But if you mean it, that for our part we are ready to receive poor men's complaints, that findeth or thinketh themselves injured or grieved, it is our *duty and office* so to do. And tho' you be our brother, yet we may not refuse it upon you. How well we do receive them, it may appear in our letters; where we lament the case unto you, and exhort, pray, and admonish you so earnestly as we can, that you yourself would redress the same, that there should no occasion be given to any man to make such complaints of you to us. In the which thing we do yet persist both in Sir John Brigg's matter and the other, that you should yourself look more deeply of the matter, and not seek extremity against your neighbour and kinsman, or others of the King's Majesty's subjects; but to obtain your desire by some other gentle means, rather than by seeking that which is either plain injury, or else the rigour and extremity of the law, and that poked out by the words, which, peradventure, coming to learned and indifferent men's judgments, may receive according to equity and conscience a more gentle interpretation than a man in his own case, as he is affectionated, would judge. And this we do, not condemning you in every thing we write; for, before we have heard the answer, our letters be not so. But if the complaints be true, we require, as reason would, redress; and that you should the more earnestly look upon them, seeing you do perceive that the complaints do come to us. The which thing, coming as well of love towards you as of our office, can minister no occasion to you of any such doubt as you would make in the latter end of your letters. We would wish rather to hear that all the King's subjects were of you gently and liberally entreated with honour, than that any one should be said to be of you either injured or extremely handled. Such is the *hard affection* we do bear towards you, and so glad we be to hear any complaints of you. Thus we bid your Lordship right heartily farewell. From Syon, the 1st of Sept. 1548.

"Your loving brother,  
E. SOMERSET."

"To our very good Lord and brother,  
the Lord Admiral of England."

On the same day the Protector received news of Queen Catherine's confinement, and addressed another letter to his brother:—

*The Protector Somerset to the Lord Admiral.*

"After our right hearty commendations.  
"We are right glad to understand by your letters that the Queen, your bedfellow, hath had a happy hour; and, escaping all danger, hath made you the father of so pretty a daughter. And although (if it had so pleased God) it would have been both to us, and we suppose also to you, a more joy and comfort if it had been the first a son; yet the escape of the danger, and the prophecy and good *hansell* of this to a great sort of happy sons, the which, as you write, we trust no less than to be true, is no small joy and comfort to us, as we are sure it is to you and to her Grace also; to whom you shall make again our hearty commendations, with no less gratulation

of [such] good success. Thus we bid you right heartily farewell. From Sion, the first of Sept. 1548.

"Your loving brother,  
E. SOMERSET."

"To our very good Lord and brother,  
the Lord Admiral of England."

We hope hereafter to find room for further selections.

*Journal of a Trip to the Far West.* New York.  
London, Kennett.

This is an off-hand little affair, really written, we should conjecture, as most journals purport to be, "by no means with a view to publication." The 'Far West,' however, does not precisely describe the route taken by the traveller. He went up, by the great lakes, to the sources of the Mississippi, and thence down that stream to its junction with the Ohio. This was a trip rather to the North-west. Arrived at Cleveland, on Lake Erie, (of which the author remarks, that although only an obscure hamlet six or seven years since, it now contains about 12,000 inhabitants,) he embarks on the lake for Detroit. Beyond this the locomotion becomes somewhat less luxurious; and, so far as the mere poetry of movement is concerned, would afford no great temptation probably to our well-lugged parties who go up and down the Rhine. To Anne Harbour "the distance is forty miles, yet it took the stage nearly twenty-four hours to mount its hills, drag through its valleys, and pass its muddy gullies and ravines through stiff clay;" and four days later, he observes, having "arrived at St. Joseph's, after riding by night and day, over bad roads, in open wagons, through sunshine and rain storms, I embarked for Chicago, and landed there in about eighteen hours." Good roads, over so vast an area, so thinly populated, must be a slow work at the best. In a rich, old, and small country, like England, we can scarcely conceive the disadvantages under which such a community labours in this respect. English travellers say a good deal too much about American roads: they might as well complain of American woods. Our Journalist, on the contrary, takes everything of the sort as a matter of course.

According to the Detroit papers, "2500 emigrants arrived at Chicago in two days." Many of these emigrants are from the Eastern states—for New England may be considered the Old England of America. This hive has been swarming westward for some years. But others were from Europe. We are too much in the habit of disparaging the character of the emigrants who go over to America from year to year—owing to the fact that a considerable portion of *our own* contribution is not always first-rate, though, by the way, much more valuable *there* than *here*. The ragamuffins, moreover, in this as in other cases, cut the most conspicuous, if not the most creditable, figure, in their new quarters. They flourish extensively in almshouse, states-prison, police reports, and in many other places which furnish tables to the Statistician. The respectable, intelligent, busy emigrant, meanwhile, minds his business, and makes no noise. The States of Pennsylvania and New York have been long almost crowded with such people; once foreigners, chiefly Dutch and Germans, now identified with all the interests of the soil. Other States, especially the Western, are in like manner taken possession of by parties from this or other European nations. The whole valley of the Mississippi is spotted, up and down, with thriving settlements of industrious Irish, English, Scotch, Welch, Germans, Dutch, and Swiss. The French go more into the cities. The Swiss are often among the most "forehand" of these settlers. We lately noticed, in an American newspaper, an

account of twenty-five families from an Alpine district, now locating themselves on the banks of some Indiana stream, with a capital of more than *two millions of dollars* to begin with.

Our traveller now traverses the great lead-mine country of the High Mississippi, and comes out at Prairie du Chien. This town is situated at the junction of the Mississippi and Wisconsin rivers, on a beautiful alluvial prairie, gently ascending from the Mississippi river, and has about 1000 inhabitants, exclusive of the garrison, which usually consists of about three or four companies. There must be something impressive to a stranger in the first view of a place like this,—solitary and old, in the midst of an almost interminable wilderness,—for it was

"First selected as a place of business by that class of French engineers who, with unerring tact, when the country was a desert, could fix upon such locations as Detroit, Chicago, Green Bay, Pittsburgh, and St. Louis, as the sites of great future cities. Its advantages for business are now excellent, and when the water communication between this place and Green Bay or Lake Michigan, at some other point, shall be completed, Prairie du Chien must become the great dépôt for an immense district of country."

Here again our luxuriant English continental tourist would feel himself sadly at a loss. "From Prairie du Chien to St. Peter's, a distance of about 300 miles, there is no house occupied by whites, except one near the latter place, the residence of a missionary." Between these places we pass over the ground where the great battle was fought between the Americans and Black Hawk. The author does not deal much in sentiment: he only remarks that "dentists from the Eastern States have, during the past summer, visited the battle ground, and been very successful in obtaining the object of their journey, viz. Indian teeth."

Soon after, passing little Lake Pepin, only twenty miles long, our traveller fell in with a rather motley party:—"Mr. Gavin, a missionary from the Swiss society at Geneva, came on board with Iron Cloud and Hunter, two Sioux chiefs, and Jack Frazier, a distinguished Sioux warrior and a great favourite of his tribe, in consequence of his having killed thirty men in battle." The worthy man first named has, it appears, conducted a school among the neighbouring Indians, which is highly spoken of, though certainly not begun under the most flattering auspices, for we are told that, at first, though the Indians sent their children very cheerfully, they soon called to know what compensation he would give for their attendance, and finding that nothing would be paid, immediately took them away. This unprofitable speculation reminds us of a similar attempt made a few years since, with some of the Indians in Maine, as related in Williamson's History of that State. On the first breach of good order, the teacher gave the refractory savage a caning, whereupon he very nimbly leaped out of a window in the school-room, and the entire school followed, like a well-trained flock of sheep.

"St. Peter's," says our traveller, "is pleasantly situated at the junction of the river of that name, and the Mississippi, on elevated ground. It is the site of Fort Snelling, and contains no houses but those dependent on the fort, government officers, or fur traders. I here saw a little lame Scotchman, who is in the habit of regularly transporting the mail between this place and the Earl of Selkirk's settlement, a distance of about eight hundred miles, through a country occupied by Indians, where the face of the white man is never seen, except that of an accustomed fur trader; he seemed to be in good spirits and health, and well pleased with his vocation."

A stranger to the rate of emigration and settlement in the New World, might naturally imagine that ages must elapse ere this region could become, to any considerable extent, the resort, much less the residence, of white men. But not so. After remarking that the land—

"Is remarkably fertile and beautiful, and those places would be much frequented if comfortable accommodations could be obtained, *but the nearest tavern is three hundred miles distant*, and the strangers who visit there must watch the motions of the boats and leave when they do, depend upon the hospitality of the garrison, or take along their tent and provisions."

The author adds, we doubt not correctly,—

"The recent purchases of Indian lands affording immense quantities of pine and other lumber, and as is generally believed, of lead and copper ore, will bring crowds of people there *next year*, who will be much *inconvenienced without a tavern*. The sports and scenery of the Upper Mississippi would also afford many attractions to visitors. The prairie hens, ducks, and geese, in their season, are innumerable; deer are plenty; elk occasionally seen, and fish abundant. The river flows from St. Peter's to some distance below Galina, in small streams, curling among a multitude of islands clothed with a beautiful growth of grass, flowers, and forest trees, and so thickly covered with them, that it is said there are but three places between Prairie du Chien and St. Peter's, a distance of three hundred miles, where you can see across the river."

Owing to this singular formation, he says,—

"Those who are unacquainted with the Upper Mississippi and undertake to navigate it, are very apt to lose their way, as, instead of following one of the main channels, they, by mistake, enter an arm of the river which extends along its margin twenty or thirty miles and then comes to a termination. The inexperienced boatman, after tugging all day, frequently finds his labour lost, and has to retrace his steps. This is called getting into a pocket."

Of the scenery and soil of this secluded region we have the following account:—

"The bluffs which bound the river are delightful to the eye, running frequently in high continuous ridges, then divided by valleys and streams entering the river, into ranges of separate mountains, covered to the summit with the same splendid verdure as the islands, with the exception of a few feet of perpendicular limestone rock in front, and occasionally sustained by columns which appear to have just come from a skilful artist's hands; they are beautiful beyond description. The river banks and the mountains are generally covered with verdure, and that rock must be very precipitous which does not collect soil enough to sustain a luxuriant growth of grass, flowers, and forest trees. The country adjoining the bluffs is a prairie. The general impression probably is, that this must be low, wet, and level land, but such is not the fact: they are generally high and rolling. The prairies of Northern Illinois and Wisconsin, are often interspersed with groves; sometimes extensive, and at others you can discern a few trees in the distant horizon, while all else in sight is grass and flowers. The groves, when surrounded with a mist, have very much the appearance of islands standing in small lakes; and frequently have I heard it contended, that our roads, at a certain point in view, would be obstructed by water, when in a few minutes our wheels would clatter over the spot on dry and solid ground. The groves are generally composed of oak and hickory trees; the oaks frequently stand some distance apart, with wide spreading branches, and very much resemble apple orchards, for which they are frequently mistaken. The fires which run over the prairies annually, injure the groves very much; but when they can be kept out, the trees grow with great luxuriance, especially the hickory. Water is not so abundant on these prairies as would be desirable, but they are by no means destitute of pure and pearly streams. Where springs do not exist, good water may be obtained by digging. The soil of the prairies is generally a loam, mixed with sand or clay; they are usually fertile, producing good crops of grass and grain, free from stone, tilled with great care—the cattle which roam them are sleek and fat, of great variety of colour, and the prettiest I have ever seen. A peculiar optical delusion exists on the prairie. It is well known that distance over the water always looks shorter than it is; the prairie is still more deceptive, being as level as the water, and covered with flowers and other vegetation agreeable to the eye, distance seems to be

hardly thought of, and travellers unacquainted with the fact generally find that several hours will often be required to reach a given point, which at first sight they had supposed might have been done in one."

It is a very natural but striking remark elsewhere made in the Journal, that, in traversing these prairies it is impossible for the traveller to divest himself of the idea that he is journeying through a settled and highly-cultivated country; "as he passes along the smooth sward, covered with a great variety of vegetation, he will, unconsciously, often look round for the dwellings of those who, after long tillage, have brought this delightful country to its present state of cultivation, although, on reflection, aware that no human improvement exists within twenty-five miles of him."

The famous falls of St. Anthony, which are only nine miles above St. Peter's, do not come up to the expectations excited by the name of the Mississippi. The depth of the fall is less than 20 feet; the width indeed exceeds 640 yards, including an island which is 100 yards wide. At this romantic point is another of those strange pioneer settlements,—that is, a village, consisting of "two buildings, a dwelling-house and saw-mill, both of which belong to government." We have alluded to the glimpses we get in this Journal, of the motley society and the curious customs, which exist in these out-of-the-world places, and which, to a traveller of the true spirit, must indeed constitute one of their chief charms. For example:—

"August 14.—Arrived at Casville, with the expectation of taking the stage for Galena, but finding the mail was to be carried on horseback, and no provision made for passengers, another gentleman and myself took a raft for Dubuque, where we arrived in twelve hours, and then took stage for Galena. Saw the widow of Gen. Hamilton there, who, although more than eighty years old, seemed to be in perfect health, and traversed the country in various directions with as much ease as most ladies of half her age."

Again—"A few miles farther up the Mississippi, we came to Dubuque's grave. It is located on one of the beautiful bluffs on the west side of the Mississippi, and is covered with a substantial stone house, surmounted with a large cross. His remains are uncovered, and occasionally exposed to the view of the visitors, together with those of a favourite Indian, who, by their mutual agreement, repose side by side. Dubuque settled early in this country, became a great favourite with the Indians, received a grant of the mines in 1788, and continued to work them until 1810, when he died, aged about forty-five years. After his death the Indians burnt down his house and fences, and erased every vestige of civilized life. The mines are now worked by the whites, and yield an immense annual income."

Look at this extract, from the Journal at Galena, a town on the Mississippi, from which the author appears to have been *four days descending*, to St. Louis, by steam:—

"Sept. 5.—An Indian of the Chippewa tribe is now in prison in Wisconsin, on a charge of murder, and brought here in consequence of its being the nearest jail to the place where the crime was committed, the distance being only about 1,000 miles (north-west). The complainant and witnesses are also here from the same place."

In another passage, he thus talks of distances:

"The inhabitants of Galena, and other places in that vicinity, have been in the habit of buying boards made in the western part of the state of New York, floating down the Alleghany river, then down the Ohio, and then up the Mississippi 6 or 800 miles, making a transportation of more than 2,000 miles, much of the distance up stream; now they will be able to obtain it at a distance of 3 or 400 miles, with a navigation down stream, which will very much facilitate building operations, and probably reduce the price of the article one half."

This is stated, in reference to another sort of transaction, on which we might dwell with some interest, had we space to devote to it: we mean one of those great land treaties, so

often negotiated by the Federal Government with the various tribes. In this instance, our author found a convention assembled at St. Peter's, where the matter was thoroughly *smoked over*; — ("the Indians are inveterate smokers, and during the treaty several hundred pipes in constant use raised such a smoke that you could scarcely see across the bower.") — The result of which is some time after dryly noted by the observation, that the Sioux and Winnebagoes had sold out; and this, "with the Chippewa sale, I believe extinguishes the Indian title to all the land east of the river, except a little about Green Bay, occupied by immigrants from other places. The purchase already made from the Chippewas, amounting to nearly ten millions of acres, will be of immense advantage to the country on the Mississippi, as it will afford them an abundance of fine lumber" &c. Ten millions of acres at one fell swoop!

*Odious Comparisons: or, the Cosmopolite in England.* By J. R. Best, Esq. 2 vols.

Saunders & Otley.

Mr. Best's family, it appears, went to reside abroad when he was only twelve years old, and he remained there so long, that on his return to England everything was as new and strange to him as to a foreigner, and he resolved, therefore, to give the public the benefit of his first impression. The idea was a good one, but the execution of the work is but indifferent. Mr. Best seldom penetrates beneath the surface: his work is not dull, but superficial. Thus, we have two English dinners served up for comment; and go through the customary astonishment, because at the *table d'hôte* (an ordinary, we suppose) at the Gun Tavern, at Dover,—a bad sample of a third or fourth-rate seaport tavern,—there was no soup, no napkins, no silver forks. We are also informed that the English drink more than either the French or Italians, and so forth. Some few subsequent observations are, however, more to the purpose. Here are some reflections arising out of a visit to the country: —

"No existence can appear to me more attractive than that which I should imagine appropriate to these embowered palaces. But are they not too secluded, too solitary? In France, the *château* of a gentleman is usually situated on the skirts of a village: and though the *droits seigneurien*s have been abolished, yet the feeling of protection and patronage still exists, together with a probable increase of good will. For when the dependence is not forced, no bitter feelings of subjection mar the good understanding which it is the interest of the poor and the rich to render reciprocal. A French country gentleman maintains, with the peasantry of his neighbourhood, a kind and easy familiarity of intercourse: in

England, they are kept at a distance from the mansion, and too little of common sentiment is allowed to exist between them and the landlord. In France, the land is subdivided and let out in such a manner that tenant and master have the same interest in the good or bad results of the toil bestowed upon it: in England, it is given up to one rich tenant, and the others are looked upon as day labourers or servants; who, it is well known, are admitted in France to a greater degree of familiarity than would be tolerated in England. This class of day labourers does not even exist on some parts of the Continent. In France, on particular occasions, the landed proprietor will invite the peasantry of his neighbourhood into his hall; and, providing fiddle, flute, and drum, dance with them in condescending and easy kindness: in England, the great landlord roasts whole bullocks and distributes endless casks of beer—thus asserting his good will and the power of riches, but without joining in a common and uninterested spirit of social rejoicing. I often hear people complain of the little attachment now shown by the peasantry to their gentry compared with that which existed in former times. But have not the gentry themselves, in a great degree, produced this estrangement? Has not the spirit of the fashion of secluding country houses

from vulgar ken greatly increased in later years? I see every where extended park palings; heightened garden walls; ever-green plantations opposed to every peep-hole from the road; footways blocked up; roads thrown at a greater distance from the mansion; neighbouring cottages bought up, in order that they may be pulled down;—do not all these acts, so common on the part of the squires, necessarily produce the effect of distancing, in feeling as well as in reality, their poorer neighbours? Can the poor themselves consider them in any other light?"

With a sensible word or two on elections, we have done.

"Now, therefore, I had, in part, seen a popular English election! Although a little shocked that a man like Mr. — should be obliged to *descend* in the manner I had seen, yet I was still more astonished by the characters and manners of those whom he found it necessary to court. In any town of France, with a population of about five thousand people, from amongst whom four hundred, generally of the most respectable, should be chosen, would there be found the same feeling which I here observed? Would these four hundred people assemble to drink, smoke, sing, applaud, and make a noise altogether? Would rich and poor, master and servant meet to regale themselves at the expense of the candidate? Would they refuse him their votes unless he joined with them in this manner; unless he courted them; unless he addressed to them speeches filled with the most extravagant compliments? I do not think so: and, whatever may be the charms of equality, I do not believe that it necessitates a dereliction of that respect which every man, whether noble or plebeian, owes to himself. I have been told that to reduce the pride of the aristocracy is the very boast of these elections. But, at the same time, do not the people debase themselves far below the proportionate condescension they inflict on their superiors? \* \* Am I wrong in considering all this drinking and treating in the light of bribery? Of myself, I know little on the subject: but I am told that a candidate must follow this practice to secure his election; and that, if any dependent, or man in business, should vote contrary to the wishes of his employer, he would either be discharged from his situation or would lose his custom and patronage: and that no member of parliament will exert his influence with the government to obtain any favour or act of justice for a stranger, unless some one influential amongst his constituents will say that he will consider himself personally obliged by his interference. This is not bribery, I am told: oh! no; certainly not! Yet it appears to me to justify the term, even without the intervention of money. And I cannot but consider it an additional evil consequence of the system, that the people here do not look upon these matters in the light of bribery: they have been demoralized by the system. And, after all, it is of the system that I speak. I am far from approving the plan followed in France, although I think it preferable to what I have witnessed here."

Too much of this work is taken up with descriptions of scenery, cities, and other external and obvious matters. What was wanted was a searching anatomy of manners and morals.

*Charles Tyrrell.* By G. P. R. James. 1 vol. Benteley.

*The Phantom Ship.* By Capt. Marryat. 3 vols. Colburn.

*The Barber of Paris.* By Paul de Kock. 3 vols. Whittaker & Co.

We notice these three works together, as specimens of the novel-manufacture now carried on with such a marvellous and mechanical rapidity. There is, no doubt, a wide interval between the diluted descriptions and characterless personages of Mr. James, and the vivid pictures and vivacious figures conjured up by Paul de Kock; while Captain Marryat occupies a neutral ground between the two,—inasmuch as he is neither so sentimental nor so gentlemanly as the Historiographer, nor so mirth-provoking as the Parisian, who, from the windows of his modest little man-

sion on the Boulevard St. Martin, overlooks the whole motley population of the metropolis, and sets down the *flaneur*, the *grisette*, the *Auvergnat*, and the *chevalier d'industrie*, each in his own proper colours and costume. But James, and Marryat, and De Kock, are each so prolific, that, were we to review at length every separate novel claiming their parentage, the *Athenæum* would become a mere circulating library, for the conduct of which would be required, and sufficient, such as "curled darling" as we once fell in with at —, who, from eight o'clock in the morning till eight at night, dispensed novels and criticisms, hardly less luminous than Mrs. Nickleby's opinions of men and manners, to the hungerers and thirsters after fiction as well as chalybeate water.

One and the same judgment, then, applies to the domestic tale, the sea legend, and the romance of old Paris, here before us. All bear the damaging marks of haste and facility. 'Charles Tyrrell' is singularly difficult to read. It is a story of a bitter gentleman, belonging to a family renowned for the "bitter blood" which ran in their veins, with a gentle long-suffering wife, and a high-spirited son,—in whom the traditional disposition is reversed,—and a mysterious, selfish adviser, one Mr. Driesen, who works the under-plot of the story, and, like all of his class, having behaved with gratuitous selfishness and criminality, falls into a gratuitously strong fit of remorse and self-condemnation when his object is attained. These elements seem to us so very ancient, that we know not what hand could have combined them, so as to give them anything like an air of novelty. At all events, that hand is not Mr. James's.

There is far more of vitality and interest in Capt. Marryat's 'Phantom Ship,' the larger portion of which has been already presented to the public in the *New Monthly Magazine*; but, nevertheless, it falls sadly short of the racy marine stories by which the author won his first fame. The title will prepare such readers, as have not dipped into Mr. Colburn's periodical, for a tale of sea wonders, in which Vanderdecken's doomed vessel is to cut a prominent figure. The hero is the son of that tempest-tossed mariner, who learns upon his mother's decease that there exists a way by which the unquiet spirit may be laid; and binds himself with a vow to live upon the sea a perpetual pilgrim till he has spoken with his father face to face, and accomplished this holy purpose. Many years ago there appeared in the *London Magazine* a tale called 'Vanderdecken's Message home,' in which the legend of the 'Flying Dutchman' was treated with far greater force and pathos. But Capt. Marryat having resolved to work with supernatural machinery, does not stop with the fabled appearance, so long the terror of those voyaging round the "Cape of Storms." He introduces, for heroine, Amine, the daughter of one Myneher Poots, a miser, who, having Arab blood in her veins, possesses also some of the secrets of Arabian magic, by inadvertently practising which she is brought into the dungeons of the Inquisition at Goa. Yet more, there are Schrifter, the demon pilot, and Krantz, with his tale of horrors on the Harz, thrown in like—

Lizard's leg and owl's wing,  
For a charm of powerful trouble.

But, in spite of such an accumulation of terrible materials, the "trouble" of Captain Marryat's "charm" is not "powerful." Unlike Katterfelto, "with hair on end at his own wonders," he neither believes, nor trembles the while he tells; but dashes off scenes of portent and terror with the same familiar and slip-shod style, which was so admirably adapted to the frank and free doings of Mr. Midshipman Easy, or the water-wit of

deaf Tom Stapleton; and the result is a feebleness of effect, not to be found in his other novels.

Though we have pointed to the wide interval between Capt. Marryat and Paul de Kock, as regards truth and knowledge of human nature, we do not, therefore, deny that they have points of similarity as well as diversity. The same cheerfulness of humour never forsakes either, even when dealing with tragic subjects,—a like naïveté of manner is perceptible in both—with an infinite advantage on the part of De Kock in all that concerns “the confection” of a plot. But the English reader must no more accept the translation before us of one of Paul's earlier novels, by way of illustrating the character here given, than he must receive as truth the anathemas launched against De Koch by certain authors and *feuilletonistes* of Young France. Mr. Whittaker's translator is incompetent to his task. The easy and piquant quaintness of De Kock's dialogue vanishes under his ill-trained hand; the utterance of passion has been pushed into *tirade*, and the descriptions utterly denaturalized. But were it perfectly rendered, ‘The Barber of Paris’ would be, after all, nothing better than a disagreeable story of lawless love, long-hoarded crime, and moral retribution, far too closely approaching in its pattern the melo-dramas so popular at the theatre close to which the novelist resides. Surely, with some retractions, the ‘Frère Jacques,’ or the ‘Bon Enfant,’ or the ‘Homme de la Nature et l'Homme Policié,’ are far more worthy of the translator's care, than this flimsy tragedy of Touquet, a Pandarus of the basoon and razors,—and Urbain, the passionate bachelor, making love to Blanche in woman's attire,—and the Marquis de Villebelle, of all *roués* the most *roué*,—and Chaudoreille (a caricatured Bobadil) with his notable weapon Roldana, so long his boast, and at last his *quietus*!

#### MEDICAL WORKS.

*The Physiology or Mechanism of Blushing*, by T. H. Burgess, M.D. &c.—“Blushing,” says the author of this volume in its opening pages, “may be styled the poetry of the soul,” and, though we do not exactly comprehend what this means, we shall not dispute the definition—for who shall impeach a writer's privilege of defining his own language in his own way? In addition, however, to the usual offices of a good definition, this “poetry of the soul” may do duty as a fair sample-brick of so much of the edifice as is designed for the benefit of the public:—and those who like the specimen, may be pleased with the work. In our opinion, the ‘*Physiology of Blushing*’ is one of the many half-scientific half-sentimental medical slip-sloppey for which the shade of Darwin will be reproached for generations yet to come; and it is considerably more loose in its reasonings than the average of its class. At the time in which we live, the good people of England require no fresh incentives to twaddling philosophy, and to the credit system of taking words for things. We confess, therefore, that we are not sufficiently alive to the *cui bono* of such publications, excepting always the bookseller's emolument and the physician's beneficiary interest in being esteemed “a nice man.” According to our notion, it is the especial duty of medical writers to set an example of rigorous logic, and to eschew all equivocating and lack-a-daisical tamperings with the Queen's English. Without a careful weighing of words, physic is but a modest euphemism for murder; while the medical man has not the same direct interest in disturbing the metaphysical waters, that tempts your lawyers, politicians, and sectarian divines to impose on the lieges. When the title-page of Dr. Burgess's volume first met our eye, we were rather puzzled to conceive his purpose in taking up such a subject. At first it struck us that the essay might proceed from an antiquary, and that its author, justly considering how obsolete the practice of blushing has become, might have been tempted, for the benefit of posterity, to place the fact on record, how at one period in the history of

man, the liability to such a weakness was acknowledged as incident to human organization: then we thought of a desire to revive the art, and of an attempt to teach blushing to maiden parliamentary speakers, and sexagenary widows on their way to “the hymeneal altar.” On advancing, however, to page 2, our doubts were resolved, and the mystery explained in the following terms:—“There are some, perhaps, who may be inclined to smile at the subject of this Essay. But if these individuals will but reflect on the wonderful mechanism of their being; if they remember that there is not a function, even the simplest, carried on in the economy of man, which is not in the most perfect harmony with all the others, and suggest to themselves that there is a physiology of the mind as well as of the body, perhaps they may be inclined to excuse me for contemplating with wonder and admiration the beautiful illustration of one among the moral laws of nature. Their smiles may give way to pleasing reflections on the unity of design so apparent in creation, in which nothing is superfluous, in which everything that is ordained has some final object, and over which evidently presides an all-wise and bountiful Providence.” This, it will be allowed, *on the first blush*, is a sufficient reason for the selection of subject; but then it would serve as well for any other,—since it would be difficult to hit not only “upon any part of the human economy,” but on any stick or stone in creation, which “is not in perfect harmony with all the rest.” Moreover, “everything that is ordained having some final object,” there is no specific virtue in this particular function to tempt one out of the way, in order to prove, in this nineteenth century, the existence of a providence, by asserting, first, that blushing was designed to make the face a mirror of the mind, and next that the hardened sinner loses his susceptibility to the affection, while there are many people who blush without the slightest reference to criminality. The filling out this idea constitutes nearly the whole of that portion of the volume which is addressed to the general reader; and it is this circumstance that has induced us to assume the tone in which we have written the present article. If, however, the Doctor sins against logic in this matter, he sins in good company. There are many physiologists, ay, and mathematicians too, who, in handling the very ticklish subject of final causes, have advanced sundry plausible reasonings, which, thoroughly sifted, will scarcely prove as two grains of wheat in a bushel of chaff. It is no disparagement to the intellect of any writer to place him beside such men; the Doctor, therefore, must bear with us, when we state that his argument is a mere burlesque on the doctrine; and when we suggest to him that he has fallen into the blunder of saying, in other words, that Providence has adopted an elaborate and beautiful combination, the result of refined calculation, to obtain an important moral end, with a full knowledge that civilization would quickly defeat the purpose. According to the author's own showing, blushing is a physiological peculiarity governed by its own laws, very partially distributed to different organizations, as often disconnected with moral delinquency as it is an index of it, and it is also most strikingly manifested in the case of those minor offences, in which society is the least concerned to know the truth. It is occasionally, too, pure disease, when, as an index, it can only lead astray. Animals, moreover, are liable to the affection; the combs of cocks, when angry, undergo the process which constitutes blushing in the human subject. Nay, the vegetable kingdom, our author tells us, exhibits something analogous to blushing; albeit he “fears we cannot explain the sudden change of colour observed in flowers, on the same principle” [p. 75]. To imagine a fact so general to be the designed contrivance to effect an end incidental only to one particular instance, and that end so imperfectly attained, is to fall into that presumption and self-conceit which, when brought to bear on our judgments of the moral nature of the Deity, are fruitful occasions of persecution and misery—an outrage on religion, and the disgrace of reason. We shall not enter on the scientific portion of the work, which is matter only for the medical journalist; but we have pleasure in being able to part with our author on more friendly terms, by noting that there is much good sense in his practical observations on moral training in cases of morbid sensibility.

*A Letter to Dr. Chambers on several important points relating to the nature and proper treatment of Gout*, by Sir C. Scudamore.—This letter (though it is not so stated) is, we presume, addressed to the gouty; and intended to shake their faith in specifics. We are satisfied of the dangers and mischiefs of that tendency to self-doctoring, which the renown of the *eau médicinale* and its successors have occasioned among those affected; and if Sir C. Scudamore's work be perused in the spirit in which it is written, it may do good service. It is, however, a book *de omnibus rebus*; and if read in the hope that the sufferer will thereby acquire knowledge that will enable him to dispense with professional aid, it will infallibly disappoint expectation.

*Transactions of the Medical and Physical Society of Bombay*, Vol. I.—The quantity of information communicated by our professional brethren in the East Indies, is daily becoming more extensive and valuable, indicating that the parties are not insensible to the advantages, peculiar to their position, for investigating disease, or forgetful that it is their duty to profit by them to the uttermost. From the present volume we learn that a new society has been formed for the purpose of medical improvement in the East; and it is remarkable on two accounts: First, we observe in it a tendency to return to the methods of the older physicians, and to look to external natural agents, as indexes pointing to the character of diseases. This branch of medical inquiry has in Europe been superseded by almost exclusive attention to comparative anatomy; a circumstance for which it is not difficult to account. The climate of Europe is too variable and capricious, too little durable in its catastrophes, to admit of much induction, either trustworthy or fruitful, in its application to disease. At the same time, cultivation has been gradually changing the face of the earth, and, in so doing, has abated many of the causes of endemic malady which formerly existed, and were aggravated or mitigated by the circumstances of season. Here, at home, too, the population of great towns has increased with rapid strides, by which a larger and larger proportion of persons has been abstracted from the coarser influences of the atmosphere, and subjected to diseases in a great degree independent of season. But in India, all the circumstances which gave direction to the labours of the Hippocratic school, and originated the celebrated treatise *de aeribus, aquis, et locis*, subsist in their primitive intensity, exhibiting facts and their causes in close connexion, and in striking distinctness. Much, therefore, may be expected from a steady cultivation of this branch of medical investigation. The second circumstance, to which we have alluded, is a desire manifested by the profession “to give the permanent benefits of medical science to the people of India, by introducing an efficient system of medical education.” This is a matter of more extended importance than regards its simple relation to the health of the Hindoo population. The greatest obstacle to the civilization of India, lies in the distinctions of caste, and the other religious prejudices, which cripple industry and enslave the mind. But for the abatement of such nuisances, we know no fitter instrument than that extended acquaintance with nature, and increased range of general information, which a medical education supplies. At the same time, there is not, perhaps, a motive more likely to entice the people beyond the closed circle of established prejudice, than that afforded by the interests of health. Of all the pursuits, the author observes, quoting from a report to the government, “to the followers of which learning is an essential constituent, and not a mere accomplishment, the medical profession is the only one of which an early footing in this country [India] may be anticipated.” We daily witness a vast deal of honest, but most ill-judged, zeal flung away upon schemes of governmental control over what are termed the idolatrous practices of the natives; many of which are, it is true, not only religiously absurd, but morally bad. But of such interference, those best acquainted with the country tell us that it is at once dangerous to the public peace, and inefficient to its proposed end; we must also say, that it is conceived, if not in a persecuting spirit, at least on a persecuting principle. To the medical reformer no such objection can be urged. His influence is confined to persuasion, his inferences are indirect, and the truths on which he founds them are

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more matters of fact, to which there is daily and hourly appeal.

*On the Structure, Diseases, and Treatment of the Teeth, &c.* by W. M. Wardroper.—This little volume is more appropriately entitled, on its linen cover, 'Wardroper on the Pernicious Practice of Tooth-drawing,' for that title best explains the immediate object of the publication. This tooth-drawing practice is a point much in dispute. Dr. Ashburner, in his treatise, points to all sorts of maladies as the consequence of abnormal growth of the teeth, for which extirpation is the shortest remedy; and lots of practitioners, without the Doctor's scientific attainments, and with a *little* more eye to profit, are of the Doctor Last school, and draw teeth as a radical method of cure for the toothache. Tooth-drawing, however, is a special case; as each painful tooth presents itself under its own peculiar circumstances. The general principles, enabling the practitioner to decide on each, are neither simple, nor on the surface; and no sweeping and hasty universal conclusions can be depended on. We say that here also, as elsewhere, "there is reason in roasting of eggs," and we advise our friends to apply for it at head quarters, and not to place their mouths at the mercy of advertising quacks, as too many of them do.

*Familiar Hints on Sea Bathing.*—The anonymous author of this little treatise observes, that he has "written it because no one else has considered the subject of sufficient importance"; which, as Lord Byron says, "is rather odd." We think if his lot had been cast among the reviewers of the earth, he would have been of a different opinion. He is a dashing fellow—rather too dashing perhaps—in his opinions, and the modes of arriving at them; and he is, moreover, a great advocate for sea-bathing. On this, as on most other questions, "there is much to be said on both sides;" and we do not always agree with the views he has taken. For those, however, who like prosing over books they do not understand—and the sea-bathers are subject to this fancy—the volume will answer as well as any; and it is not written without ability or without knowledge. If it tends to promote the use of water as a portion of the daily economy of life, it will do good; but we must repeat our usual caution against plunging into cold water without advice, in the latter periods of life, and under a probable chance of visceral disease.

*Essays on the most important Diseases of Women,* by R. Ferguson, M.D. Part I. *Puerperal Fever.*—An elaborate and industrious work on a very fatal and obscure disease; but strictly professional, and beyond the pale of general readers.

*Vaccination and Re-vaccination, the Results of Five Years' Experience in the Kingdom of Württemberg.*—This little pamphlet exhibits some interesting statistical facts, as well as the opinions of the German physicians. It is not, however, of the sort which will prove useful beyond the circle of professional readers.

*The Principles of Surgery,* by John Burns, M.D. 2 vols.—A work too exclusively professional to admit of any lengthy notice in the *Athenæum*. We may mention, however, that we were somewhat startled at meeting with the following definition of life, which opens the subject: "Life may be defined to be the principle of preservation; for the moment it is lost, destruction begins." On reading it, we were tempted to exclaim with the honest Welsh parson, "The devil and his tam! what phrase is this?" We might as well define life to be the principle of destruction; for when it is acquired, we make the first step towards decay. We also noticed much muddy metaphysics in the preliminary remarks; but we abstain from further comment, for the reason stated.

*Experimental Essay on the Physiology of the Blood,* by Charles Maitland, M.D.—A prize essay, merely professional in its subject and handling.

*An Essay on Food,* by W. Grisenthwaite.—If we sometimes warn the non-professional public against the abuse of medical reading, we think much worse of their medical writing. The present is a most curious and ingenious misapplication of non-professional argument,—an elaborate display of numerical deductions to prove an absurdity,—namely, that the whole daily food is expended in respiration, and that the phenomena of growth, and of alternations of plumpness and emaciation, are mere exceptions in

the animal economy. We have no objection to this writer doctoring himself in the matter of food, but we think it rather cruel that he should avail himself of his parental authority to do the same by his children.

*List of New Books.*—Alison's *History of Europe*, Vol. VII. 8vo. bds. 13s.—*Rambles in the South of Ireland in 1828*, by Lady Chatterton. 2 vols. post 8vo. cl. 21s.—Riddle's *Young Scholar's English-Latin Dictionary*, square, bds. 5s. 6d.—Riddle's *Young Scholar's English-Latin and Latin-English*, 1 vol. square, bd. 12s.—*Greenlaw's Rules and Exercises in the Latin Subjunctive Mood*, 12mo. cl. 5s.—*Wanstrocht's Recueil Choisi*, new edit. 12mo. bds. 3s.—*The Agamemnon of Æschylus*, with Notes, by Rev. T. W. Peile. 8vo. bds. 12s.—*Hamilia in Bythinia*, a Play, by H. C. Knight. 5s. 6d. for cl. Selections from the *Heptades*, and Works of Robert Herrick, by C. Short. 12mo. bds. 5s. 6d.—*Kelly's Book-keeping*, 11th edit. 8vo. bd. 7s. The *Metropolitan Pulpit*, by the Author of *Random Recollections*, &c. 2 vols. post 8vo. cl. 21s.—*The Banned, Swabian Historical Tale*, edited by James Morier, Eq. 3 vols. post 8vo. cl. 3s. 6d.—*M'Culloch's Commercial Dictionary*, with *Maps*, new edit. 8vo. bds. 24. 10s.—*Ure's Dictionary of Arts, Manufactures, and Mines*, 2 vols. 8vo. cl. 21. 10s.—*The Encyclopædia of Religious Knowledge*, imp. 8vo. cl. 14. 11s. 6d.—*Carey's Judiciale Hibernica, or Ireland Vindicated*, 8vo. cl. 12s.—*England under the Reign of Edward VI. and Mary*, by Patrick Fraser Tytler, 2 vols. 8vo. bds. 30s.—*Dod's Church History of England*, by Rev. M. A. Tierney, F.S.A., Vol. I. 8vo. cl. 12s.—*Goethe's Faust*, translated into English Verse, by Rev. J. Birch, royal 8vo. cl. 16s., proofs on India 21s., without plates, 12s.—*Delille's Répertoire Littéraire*, 2nd edit. 12mo. roan. 6s. 6d.—*Philip on the Vital Functions*, 4th edit. 8vo. cl. 12s.—First Report of the Constabulary Force Commissioners, 8vo. cl. lettered, 6s.—*Porquet's French Dictionary*, 6th edit. 12mo. bd. 5s.—*Scorey's Magnetic Investigations*, 8vo. cl. 5s.—*Glen-dinning on the Pine Apple* 12mo. cl. 5s.—*The Simplicity and Intelligible Character of Christianity*, 8vo. cl. 4s.—*Divine Embodiments, after the Fashion of Quacks*, with Etchings, 12mo. cl. 4s.—*Jamison on the Reformation in Navarre*, royal 12mo. cl. 5s. 6d.—*Glimpses of the Past*, by C. Elizabeth, 12mo. cl. 6s.—*Cramp's Text-Book of Poetry*, &c. 8vo. cl. 10s. 6d.—*Poetry in the Ascendant, Sufferings of English Protestant Martyrs*, by Thomas Smith, 12mo. cl. 3s. 6d.—*Finney's Lectures to Professing Christians*, 8vo. cl. 3s. 6d.—*Hove on Christian Union*, edited by Noel, fc. cl. 4s.—*Winslow's Enquirer*, directed to an Experimental and Practical View of the Atonement, 18mo. cl. 2s. 6d.—*The Hand-Book of Morals*, 18mo. swd. 1s.—*We are Seven, or the Little Mourner Comforted*, by Lloyd, 18mo. cl. 1s.—*Bishop Jewel's Apology of the Church of England*, royal 8vo. 32mo. cl. 2s.—*The Fruits of Faith, or Power of Religion Exemplified*, &c. 18mo. cl. 1s.—*A Parting Token*, by the Author of *Affectio's Keepsake*, 32mo. cl. 1s. 6d.—*A Treatise on the Club-foot and other Distortions of the Limbs*, &c. by W. J. Little, M.D., 8vo. 12s. 6d.

[ADVERTISEMENT.]—*Carey's National Histories*, Vol. II. *The History of France* (from the earliest period), by Emile de Bonnechose, will be ready on the 25th, price 7s. 6d. Volume the First of the same series, being the *History of the UNITED STATES OF AMERICA*, by John Frost, of Philadelphia, price 5s. 6d., is already published. C. Tilt, London.

TO DOROTHY.  
Good Counsel.  
BY BLAKE O'BRIEN.

WHAT if Simon does tell thee an angel thou art,  
While Colin makes no such to do;  
We all know that Simon, the while, in his heart,  
Would be sorry to think it were true.  
And if Simon does say that your eye's like the sun,  
And yourself are no less than a star,  
While Colin, who ne'er has these follies begun,  
Likes yourself and your eyes, as they are;  
Believe, 'tis the love that would woo thee with truth,  
Will be true to the end of the page,  
And if Simon, perhaps, might adore thee in youth,  
'Tis Colin will love thee in age.

#### SONNET.

It is thy wife! sweet Husband, open quick,  
I am a weary wanderer footsore;  
My very soul within me turneth sick  
To find thy granite gates are shut so sure,  
And I without!—I am thy weary wife.—  
Travelling hitherward with painful feet  
Thro' light and dark a woful half of life  
To seek thee HERE.—Thou said'st we here should  
meet,  
Describing all this place, even as thou past  
From my cold arms into the colder night;  
And now outworn and outworn at last,  
Fainting, with feeble cry and failing sight,  
Downfall'n my Husband's marble house before;  
He hears me not, he sleeps,—then Death undo  
the door!

M. R.

#### FOREIGN CORRESPONDENCE.

Paris, April 16.

The modern literature of France deserves, in many respects, that severe condemnation with which it has been denounced by British reviewers. It is immoral, it is venal, and, above all, it betrays a total disregard equally for all admitted principles of judgment, and the dictates of common sense. On leaving my hotel this morning, I was struck by the following *affiches*, which will give a more accurate notion than anything I could say, of the indecent extravagance to which I allude. On the one side, a huge paper glared forth in gigantic letters, "Madame Putiphar, roman immoral," par Petrus Borel. On the other, there was an announcement of "Une lame du diable," par Theophile Gautier. Above and beneath these were others equally expressive, such as the "Femme adultere," "Le libertin," by Balzac, Alexandre Dumas, and others, notorious for pandering to the immoral appetites of their countrymen. Hypocrisy is, no doubt, a vice; but I should rejoice indeed, if its influence were somewhat more visible in this country. Wherever it manifests itself, there must be a public opinion of a moral character; there must exist fixed principles, for to such it is an involuntary homage. The want of this public opinion, of these fixed principles, is the chief cause of all that literary *devergondage*, the effects of which I have just noticed.

But it would be wrong to suppose that modern French literature is made up exclusively of such productions. Perhaps at no one period has there appeared a greater number of valuable historical and philosophical works. The theological school, which is not sufficiently known, can boast of essays inferior to none for eloquence, profoundness and purity. The "Soirées de St. Petersburg," by Count de Maistre; the "Legislation Primitive," and "Recherches Philosophiques," by De Bonald; the "Essai sur l'Indifférence," by Delamennais; and Tocqueville's work on Democracy, are enough to atone for many literary failings. The exertions, too, of the French Academy in the cause of science—the money annually voted by the chambers for the purpose of classing and publishing the more important historical records, show that there is a feeling existing among the nation, which a zealous and enlightened government could easily direct into a more sober and orderly channel, and one more beneficial to humanity.

It is some time since the Academy of Inscriptions first formed the project of publishing all the original documents bearing on the history of the Crusades. A commission, nominated for that purpose, has already entered on its labours. This commission is divided into three sections, each of which is charged with a distinct duty. The first is to select, from among the Arabian authors, every passage that has reference to the crusades. M. Reinaud has already submitted to the Academy a translation of several curious extracts from the chronicles of Aboulfeda and Ibn-Alater, accompanied by the original text. The second section, the director of which is M. Hase, one of the manuscript keepers of the royal library, is engaged in collecting such Greek memoirs as appear to throw a light on the same subject. The most remarkable of these are the works of Anna Commena, Nicephorus Bionnius, Cinnamus, Zonaras, and Nicetas Choniatus. A third volume will contain the works of William of Tyre, edited by Messrs. Beugnot and Lebas, together with the code of laws enacted by the followers of Godfrey of Bouillon during their temporary occupation of the Holy Land. This code is in the *romance* language, the language then spoken by the troubadours of the south of France, and by all who had submitted to the sway of the descendants of Clovis. The above works will be published by the Academy about the beginning of the ensuing year.

Another highly important publication is likewise in progress, under the direction of the Academy of Inscriptions. I allude to the 20th volume of the collection known by the name of "Les Ordonnances des Rois de France," after the plan of Rymer's *Fœdera*. It will contain the edicts of Charles the Eighth, from the 14th of May, 1488, to April, 1498, the last of that monarch's reign. M. de Pastoret is intrusted with its superintendence. The work, commenced by Breqigny, and brought down to the year 1213, is to be continued. Breqigny only published three volumes, but left materials for several more

among his papers. From these the contents of one volume were selected by M. Pardessus, about two years since, and published at the expense of the French government. Another, by the same, and partly from the same source, is expected to appear shortly. The readers of the *Athenæum* require not to be told that the object of Brequigny's work is to facilitate the study of history by pointing out the published collections in which the more important records of England, France, Germany, &c. are to be found. The utility of such a work is great, as it enables us to dispense with many of those incoherent narratives through which we are sometimes obliged to wade, for want of knowing the original sources of history.

To complete my *résumé* of the labours of the Academy, as well those that are closed as those that are still in progress, I may mention that the 20th volume of the 'Literary History of France,' begun, as is known, by the Benedictines, is in the press. Among the remarkable characters of the Middle Ages whose lives it will contain, are the abbot of St. Denys, the celebrated Suger, Matthew of Vendôme, the architect Robert of Luzarches, Roger Bacon, Michael Scott, William of Marbeka, and the famous jurisconsult Philip of Beaumanoir. A dissertation on the Troubadours, by Emeric David, will follow. The important collection, known by the name of 'Recueil des Historiens de France,' has been taken up by the Academy. Nineteen volumes in folio have been already published, partly by the Benedictines, and partly by the Academy. To these a twentieth will be shortly added, containing the works of Geoffroy de Beaulieu, William of Chartres, Joinville, William of Nangis, and the concluding chapters of William of Puy-Laurent, writers who flourished during the thirteenth century. I must also mention two other works of a purely historical character, the 'Collection des pièces inédites relatives à l'Histoire de France,' comprising volumes of military memoirs, by General Pelet, relating to the war of the Spanish succession, in which Marlborough, Prince Eugene, Marshals de Villeroy, Vauban, Villars, Vendôme, and all the great captains of the age of Louis XIV. figured; a preliminary dissertation, by Cousin, on the writings of Abelard, followed by his celebrated 'Sic et non,' which turns out to be little better than a tissue of unmeaning rhapsodies; the whole diplomatic correspondence concerning the war of succession, by Mignet, and several other original memoirs, more or less remarkable. M. Faurel is preparing, for the same collection, an account of the doctrine of the Albigenses, with an outline of their history. The second publication is a history of the *Communes de France*, by Augustin Thierry, the distinguished authority of the 'Descent of the Normans upon England.' The two first volumes of the history of the *Communes* are nearly ready. All these works are published at the expense of the French government, which seems to have met with more enlightened or more persevering agents than the British Record Commissioners.

#### OUR WEEKLY GOSSIP.

The influence and example of the great scientific meetings held annually in Germany (where they originated), France, and England, have at length reached Italy, and it has been resolved to establish an Italian Association for the Advancement of Science, to assemble in the autumn of this year at Pisa. Circulars, announcing the meeting and inviting co-operation, have just been received by many distinguished individuals, signed by Prince Carlo L. Buonaparte; Chev. Vicenzo Antinori (Director of the Imperial and Royal Museum of Natural History in Florence); Chev. Gio. Battista Amici (Astronomer to the Grand Duchy of Tuscany); Chev. Gaetano Giorgini (Chancellor of the University of Pisa); Dr. Paolo Savi (Professor of Natural History in the University of Pisa); Dr. Maurizio Bufalini (Clinical and Medical Professor in the Imperial and Royal Hospital at Florence). The following is translation of so much of the circular as will interest the scientific men of this country.—"Following the advice of many, and the approbation of others, and in conformity with the successful practice in Germany, we have now to announce, that from the 1st to the 15th of October will be opened in Pisa, the Association of the Professors and Cultivators of the

Physical Sciences in Italy, including Medicine and Agriculture; and we hasten, consequently, to make this known to Professors of the above-mentioned sciences in the several Universities of the Italian States, and to the Presidents of the most celebrated academies of Europe, requesting them to communicate this notice to their various members, who will be honourably received amongst us. It will devolve on the senior Italian Professor, who may be present in Pisa on the first day of October, to open the meeting, of which he shall remain Director throughout its proceedings. It will be for him also to select a Secretary from among the Professors of the University of Pisa. The general assembly will, on the second day, divide itself into as many sections as may be requisite for the interest of the various branches of science; and the members of each section will elect an Italian President and Secretary. The General Assembly will decide, on the seventh day, when and where the Association shall meet in the following year. At the commencement of the month of August, circular letters will be sent, in which the local arrangements will be indicated, not only for lodgings, but for everything that regards the accommodation and the agreeable quiet residence of all those who may be pleased to attend."

The *British and Foreign Quarterly Review* just published addresses itself "to our pleasant senses," most especially in an article of fifty pages concerning the backslidings of Henry Lord Brougham, which are most unsparingly dissected, and demonstrated as a warning to all whom it may concern. Incidentally to this castigation, the reviewer touches on a point of some consequence to society at large, namely, the extent to which a professional advocate is required to sacrifice his own self-respect, and palter with truth, in the defence of his client. Mr. Brougham's theory, it is well known, requires him (in his own words) to use "*all expedient means*" for defence. This the reviewer very unceremoniously denies, declaring that he knows no reason "why knavery should be a necessary quality to entitle a man to practise at the bar." It seems to us that the line is easily drawn. In the first place, the lawyer is known as his client's advocate, and not as the advocate of justice; and he is heard by the jury with that understanding. It is therefore no dereliction of honesty in him to keep his client's secret, to avail himself of every doubtful point of law, or even to bring his party off by a side wind, if the case be in itself against him. It is the duty of the adverse counsel and the court to watch him, and foil his ingenuity, if they can. But we hold, that the prevailing practices of tampering with the character of third parties—of pushing cross-examinations upon witnesses, of whose veracity there can be no reasonable suspicion—and of making the advocate a personal voucher for the justice of his client's case, when he knows its hollowness, are abuses unworthy of a man of honour. Whether, or not, an advocate can, with moral propriety, undertake a case which he knows is fraudulent and unjust, is frequently a question more of degree than of kind. Certainly, law and custom, by admitting the agency of an advocate, and making it conventionally an honourable profession, does establish another measure of right and wrong on this point, from the plain and intelligible rule which should govern ordinary men; but when a case is so obviously vicious, that it cannot be defended without direct injury to the innocent, or without a dishonest course of pleading, and the employment of witnesses whom the lawyer must know are speaking false, we hold, that to espouse such a cause is to become *particeps criminis*; and for the interest of society such advocacy is deserving of marked reprehension. One strong point affecting this question, is the influence which laxity of conscience must produce on the whole frame of a lawyer's mind. It is notorious, that the habit of defending truth and falsehood indifferently, does tend to beget an obtuseness regarding their distinctions, which injures the legal intellect, and unfitts it for the general purposes of philosophical reasoning. In the application of the abstract question to the advocacy of the cause of Queen Caroline, we do not wholly concur with the reviewer. Mixed up, as Mr. Brougham was, with his client's case, both as an advocate and a political partisan, we can easily believe that, amidst the mass of falsehoods and of meannesses with which

the attack was surrounded, her advocate might, in the warmth of debate, have fully believed in the aggregate justness of his client's claim to acquittal; and that his appeal to heaven was not altogether a mere rhetorical flourish. The article on Literary Property, is too vague and general in its propositions to carry conviction with it. It argues for a considerable restriction of copyright, but, as we think, very insufficiently. Another on the condition of Medical Charities in Ireland, is far more to the purpose; still more so, the very earnest appeal in behalf of a uniform penny-post rate. We read, likewise, with much interest, a paper on Public Monuments, protesting against the competition system as at present conducted. It is an unquestionable truth, that there can be little good in offering premiums, in a case where the judges must be incompetent. Putting all jobbing out of the question, we doubt the probability in any case, of striking a committee of taste in this country not more likely to approve a bad, than to adopt a good design. British society wants the elements for forming a sound opinion. Our habits of servile imitation, in matters of architecture, have left us without any principles applicable to the circumstances of climate and of society in which we are placed: we have no national architecture—we have no fixed ideas on the subject; and while this is our position, who can be trusted to perform the part of Paris, and give the apple to the most beautiful? We cannot extend our gossiping further than to observe, that the critical papers are on George Sand and Coleridge, and that the political articles, which must be considered as the staple of the publication, are worth perusal.

The daily papers announce the death of Mr. Galt, as having taken place at Greenock, on Thursday week. It is now some years since that Mr. Galt left London; and he had long ceased to exercise that wonderful facility of pen which would almost appear to be a special gift to the novel writers of the present day: but the public cannot have forgotten his 'Ayrshire Legatees,' his 'Annals of the Parish' (exquisite and pathetic by the force of its homely simplicity), nor 'The Entail,' were it only for the sake of Ledyard Grippy, so shrewish, so cunning, and yet so warm in her affections, nor 'Lawrie Todd,' in which the author shadowed forth the fruits of experience gathered in America, as agent of the Canada Company—an appointment which we fear produced him little else. There is a thorough quaintness of phrase and dialogue in Galt's best novels, which places him apart from all other Scottish novelists, and was recognized as admirable for its humorous and minute truthfulness even by the Great Unknown. His travels, biographies, and other the many works manufactured for the booksellers, are of a very different class and character. Mr. Galt's health had been seriously impaired for many years; and he died, we fear, less at ease in his circumstances than his friends could have wished.

The week has, upon the whole, been an uninteresting one, as far as Musical matters are concerned. The second *Antient Concert* was held on Wednesday evening; in the morning of the same day Mdlle. Katharina Bott exhibited her extraordinary powers as a pianoforte player, also at the Hanover Square Rooms. This young lady possesses a clear and forcible finger, and hands trained to a thorough equality of execution. One fantasia, indeed, was performed entirely with the left hand—a *tour de force* which is becoming fashionable on the Continent,—the new pianist, Dreischock, whose name we recently mentioned to our readers, having made a great effect in public by his achievement of the feat. Like the same Dreischock, too, Miss Bott is very excellent for her execution of octave passages; and all her great mechanical attainments are set off by that calmness of manner usually the accompaniment of consummate power; of her good taste we are not so sure. It was unwise in her, by way of show-pieces, to confine herself to music of her own composition. The second concert of the *Società Armonica* was in every respect, better than the first. The Pastoral symphony of Beethoven and the overture to Oberon, both went well, the orchestra being led by Mr. Loder. The singers were Madame Persiani, Madame Albertazzi (the latter neater in her execution, but more languid in her expression, than ever), and Signor Ivanoff. The room was very full.

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Those attached to archaeological pursuits will be glad to learn that the treasures of the Museum at Leyden are about to be made known by publication. A rich collection of Etruscan, Punic, Indian, and Egyptian monuments and inscriptions will thus be made to contribute largely to the promotion of the philological researches so successfully prosecuted at the present day. The publication will commence with the bilingual papyri, or documents written both in Greek and in the Demotic or cursive Egyptian character, and will be superintended by Dr. C. Leemans, a pupil of the celebrated Reeuwens, and his successor in the Archeological chair at Leyden.

Hardly less interesting is the undertaking of Dr. C. Bellerman, whose work on the great catacombs of Sicily and Naples is now in course of publication. Those excavations belong to remote antiquity, but they contain in some of their chambers mural paintings and other monumental vestiges, which illustrate in a curious manner the customs of successive ages, and particularly throw light on the feelings and usages of the early Christians. Dr. Bellerman promises to give correct plans and sections of the great catacombs, with fac-similes of the most remarkable paintings and inscriptions.

The following is an odd mistake to be found in *Cotta's Quarterly*, one of the best German periodicals. "The Queen has conferred the honour of knighthood on Dr. Alex. Morison, formerly President of the Royal College of Physicians at Edinburgh, and so unenviably notorious in Germany on account of his pills."

#### BRITISH INSTITUTION, PALL MALL.

The GALLERY for the EXHIBITION and SALE of the WORKS of BRITISH ARTISTS, is OPEN DAILY, from Ten in the Morning until Five in the Evening.

Admission, 1s.; Catalogue, 1s.

WILLIAM BARNARD, Keeper.

#### EXHIBITION.

##### SUFFOLK STREET, PALL MALL EAST.

THE SOCIETY of BRITISH ARTISTS is NOW OPEN for the Season, Daily, from Nine till Dusk, and in the Evening from Eight till Ten. Brilliantly lighted with Gas. Saturday Evenings excepted. Admission, 1s.; Catalogues, 1s.

Subscription to Conversations, One Guinea.

By order, H. E. DAWE, Sec.

THE FIFTH ANNUAL EXHIBITION of the NEW SOCIETY of PAINTERS in WATER COLOURS is NOW OPEN, at their GALLERY, 53, PALL MALL, from Nine o'clock in the Morning till Eight at Night. Admission, 1s.; Catalogue, 1s.

THE THIRTY-FIFTH ANNUAL EXHIBITION of the SOCIETY of PAINTERS in WATER COLOURS, at their GALLERY, PALL MALL EAST, WILL OPEN on MONDAY, 29th Instant. Open each day from Nine till Dusk. Admission, 1s.; Catalogue, 6d.

R. HILLS, Sec.

#### DIORAMA, REGENT'S PARK.

This Establishment will be OPENED for the Season on FRIDAY, April 20th, with two Pictures, *Le Chevalier Bouteux*, representing the CORONATION of HER MAJESTY QUEEN VICTORIA, in Westminster Abbey, and the INTERIOR of the CHURCH of SANTA CROCE, at Florence, with all the effects of Light and Shade from Noon till Midnight.

FLORENTINE ANATOMICAL MUSEUM, 27, MARGARET STREET, Regent-street, is NOW OPEN between the Hours of 10 and 12. The rooms contain a large collection of the human and Venus, besides many physiological and pathological illustrations, are modelled in wax, in exact and surprising imitation of nature, and were the last works of the celebrated Signor Gerontani, of Florence, the friend and director of the renowned Maccagni. The figures will be exhibited by a female to Ladies, evening from 7 to 9. Admission, 1s. to each suite of rooms, or for the whole Museum, 2s.

#### THE INVISIBLE GIRL.

This striking and interesting Exhibition, which excited such intense curiosity thirty years ago, in Paris and London, is now revived at

THE ROYAL GALLERY of PRACTICAL SCIENCE, ADELAIDE STREET, WEST STRAND, where it is to be witnessed daily, in addition to other innumerable sources of attraction.

Admittance, 1s.—Open from Ten daily.

#### MEETINGS FOR THE ENSUING WEEK.

SAT.	Asiatic Society	Two, P.M.
	Artists' Conversazione	Seven.
MON.	Society of British Architects	Eight.
	Geographical Society	Nine.
TUES.	Architectural Society	Eight.
	Society of Antiquaries (Annu.).	Two.
	Institution of Civil Engineers	Eight.
	Zoological Society (Sci. Bus.)	1 p. Eight.
	Geological Society	1 p. Eight.
WED.	Medico-Botanical Society	Eight.
	Society of Arts	1 p. Seven.
THUR.	Royal Society	1 p. Eight.
	Numismatic Society	Seven.
	Royal Society of Literature (Annu.).	Three.
FRI.	Royal Institution	1 p. Eight.

#### FINE ARTS

##### NEW SOCIETY OF PAINTERS in WATER COLOURS.

The progress made by this Society, taking its annual exhibitions for criterion, is but inconsiderable. One or two new names appear, but they are not names of great interest. Following the catalogue according to numerical order, the first drawing which struck us is Mr. J. S. Robins's sea-piece (No. 17), in which the grey tone, so familiar in Copley Fielding's marine works, is approached. Mr. Robins, however, is something better than a mere imitator, for there are other of his ocean and river scenes, which, though less striking, possess the merits of unborrowed touch and tone; we may instance (60), *A Ripple upon the Thames*, which, after its tranquil kind, is clever and effective. Mr. Weigall's *Charge of the Cavaliers* (24), is one of the most ambitious, and also one of the best, figure-pieces in the exhibition; its effects being produced by contrasted colour rather than by cleverness of grouping, or such bold manly drawing as befits the subject. No. 44, *A Landscape—Ancient Greece*, by Mr. Telbin, though but a tiny affair, contains far more evidences of genius; although the artist's studies as a scene-painter (to which all Olympic visitors are so largely indebted) have seduced him into those tricks of colour, which belong to his vocation rather than to nature. Mr. Telbin has other drawings of great cleverness, only marred by the defect just intimated. One is *An Egyptian Interior* (156); another (201), a twilight composition of ruins.

Some of Mr. Alfred H. Taylor's peasant sketches remind us of Hunt's country boys, without being chargeable with that spottiness of manner which characterizes his otherwise excellent works. The merit of such pictures, whether the inspiration be original or second-hand, is made manifest by comparing them with such drawings as Mr. Rochard's, *from Nature* (71), where, in spite of some elegance and grace, affection is felt to predominate. Mr. Wehner's name is new to us, save for his reminiscences of poor Malibran. He exhibits many clever drawings of scenes in the Channel Islands: we must instance his *Interior of a Jersey Cottage* (77), his *Elizabeth Castle from the Sands* (84), and his *Irish Castle* (138). The effect of all these, however, is, in some measure, lost, by the air tints being leaden where they should be silvery. Among other landscapes meriting honourable mention, are Mr. Lindsay's *Shepherd Boy in Cusop Dingle* (88), and Mr. Robertson's *Bridge of Aher* (116), which, with some changes and exaggerations, is a close copy of Copley Fielding's land manner, and Mr. Oliver's *Bridge over the Reuss* (124), and *Village and Convent of Sargans* (246)—the latter, one of the most harmoniously-toned Swiss landscapes we have seen for a long time. Mr. Fahey's *Sunday Evening* (173)—a village street of cottages among overhanging trees, with people in their best clothes gossiping at their garden gates—is a pleasing drawing, though somewhat feeble. Mr. Campion's *Broemer Castle* (168), falls into the opposite extreme—failing from the preponderance of its harsh and forcible red-brown tints. Mr. Howe contributes his usual quota of clever town scenes (No. 278), *A View in the Roemer Berg, Frankfort*, being the best,—and of small interiors, with figures, which, indeed, would be original as well as clever, had Cattermole never taken up the pencil to show the way of managing such matters.

Our mention of interiors animated by figures, leads us naturally to the gem of the Exhibition—*The Town Hall at Courtray* (207), by Mr. H. Haghe. To the rich architecture of that ancient building the artist has given the further enrichment of numerous accessories, introduced on the occasion when the civil authorities of the town met there, in 1646, to discuss their means of defending themselves against Gaston d'Orleans. The whole is excellent: the light and shade distributed in broad masses, the figures picturesque and appropriate, and the finish careful without being finical. With Mr. H. Haghe's drawing we leave the Exhibition, though there are many ambitious works by Mr. Warren, and Mr. Kearney, and Mr. E. Corbould, which we have not even mentioned. Perhaps one parting word may be well bestowed upon Mr. H. Johnston, who seems in his Italian, and Spanish, and Brazilian figures, to vibrate between Inskip and Lewis. He is clever enough (witness the drawings numbered 106, 139,

and 233,) to dispense with any model less excellent than nature, a further study of which would induce him, we think, to lay aside those artifices of body-colour and that affected slovenliness in place of breadth of hand, which at present obscure his merits, and are likely, if persisted in, to retard his progress.

#### MUSIC AND THE DRAMA

##### DRURY LANE.

This Evening, Monday, and during the Week, A GRAND PROMENADE CONCERT.

##### COVENT GARDEN.

This Evening, *THE TEMPEST*; and (first time) a new Drama, *Romance*, called *AGNES CORNAUER, THE MAID OF AUGSBURG*, (for the Benefit of Miss F. Horton). Tuesday, (Last time) *OTHELLO*; and *INKLE AND YARICO*, (for the Benefit of Mr. Notter, Box Book-keeper).

Wednesday, *THE WIDOW*. Thursday, *A MUSICAL MESCOLANZA*; and (in Two Acts) *THE SLAVE*, (for the Benefit of Mr. Harley).

HAYMARKET.—The petite comedy, called 'The Law of the King; or, Touch and Take,' is founded on a silly custom, said to exist in some Dutch town, of compelling the man who kisses a girl, to marry her and give her a portion, the lady having the option of annulling the ceremony by an instant divorce. Power is the hero,—an Irish baronet, *Sir Roderick Macarthy*,—who, stopping at an inn, is induced to attend a ball, and then and there snatches a kiss from the beautiful girl who is his partner in the dance. Both he and the lady are mutually smitten, and each, in turn, rejects a prior engagement, in order to make the formal marriage a valid union. All depends on Power's acting—or rather on his appearance and manner, for no acting is required; and his ease and good humour, aided by two changes of costume of most picturesque fashion, carried it off successfully. It is, however, too much of a monodrama; for the burlesque burgomaster, and his doltish nephew, the Irishman's rival, the aunt of the lady, and even the bride herself, are merely accessory to the principal figure; but this is the prevailing defect of modern dramas, from the one-act farce to the five-act comedy; and we are not, therefore, disposed to cavil at it when Power is the principal character, for no one stands more alone in the possession of those characteristics that make a perfect actor, though in a limited range of parts. Power is author, too, in this instance.

OLYMPIC.—Dr. Dilworth, a descendant of the illustrious Dilworth of spelling-book immortality, has made his appearance at the Olympic, in the person of Farren, whose adust look, pedantic manner, and crabbed temper, realize that bug-bear of boyhood, the schoolmaster, to the life. The pedagogue is a martyr to his horror of barbarisms of speech and pronunciation; he expelled all his scholars for singing 'Jim Crow' in the nigger dialect; and his solitary disciple is his servant *Syntax*, who eschews "vulgarisms," and is absorbed in the contemplation of the beauties of Lindley Murray, of whom his master seems the impersonation. The sufferings of the unhappy Doctor from the babel of tongues, composed of his wife's cockney slang, his niece's French-English, and her lover's Irish brogue, are movingly exemplified by Farren, whose existence seems bound up with the grammar; and every violation of the rules is, as it were, breaking a bone of his body.

#### MISCELLANEA

Lantane.—A new metal has been discovered by M. Mosander while submitting the cerite of bastnas to fresh examination. The oxide of cerium, extracted from the cerite by the usual method, contains nearly two-fifths of its weight of the oxide of the new metal, which but little changes the properties of the cerium, and lies, as it were, hidden in it. For this reason, M. Mosander has named it Lantane. It is prepared by calcining the nitrate of cerium mixed with nitrate of lantane. The ceric acid loses its solubility in weak acids, and the oxide of lantane, which has a strong base, may be extracted by nitric acid diluted with 100 parts of water. This oxide is not to be reduced by potassium, but the latter separates, from lantane chlorure, a grey metallic powder, which oxidizes in water, disengaging hydrogen gas, and becoming converted into a white hydrate. Sulphur of lantane may be produced by strongly heating the oxide in the vapour of oxide of carbon. It is of a pale yellow, decomposes water with disengagement of

sulphurated hydrogen, and is converted into a hydrate. The oxide of lantane is of a red brick colour, which does not appear to be due to the presence of ceric oxide. In warm water it is converted into a white hydrate, which turns litmus paper blue, which has previously been made red by an acid. It is rapidly dissolved even by much diluted acids. When employed in excess, it is easily changed into a sub-salt. These salts have an astringent taste, without any sugary flavour. Their crystals are generally rose colour. The sulphate of potass does not precipitate them, unless they are mixed with salts of cerium. Digested in a solution of sal-ammoniac, the oxide is dissolved, sending out the ammonia by degrees. The atomic weight of lantane is less than that assigned to cerium, or rather to the mixture of the two metals.

*Magnetism and Electricity.*—[Extract of a letter from Malta.]—After the mainmast of H.M.S. *Rodney* was struck by lightning during her late passage from Athens to this place, the broken hoops surrounding it were all found to be magnetized, in the same uniformity of direction as if they had been operated on in one direction also by the galvanic helix. Thus, in a hoop broken in two athwart-ships (speaking with reference to the ship's head), the larboard end of the foremost portion was a south and its starboard end a north pole; the end of the aftermost portion in contact with the south pole of the foremost portion being, consequently, a north pole, and the other end thereof a south; and so uniformly with all the other hoops, at whatever part they were broken, similar poles in each hoop always pointing in similar directions in the circumference of the respective circles.

*Lithography.*—Fifty years ago, there lived at Munich a poor fellow, by name Aloys Senefelder, who was in so little repute as an author and artist, that printers and engravers refused to publish his works at their own charges, and so set him upon some plan to do without their aid. In the first place, Aloys invented a certain kind of ink which would resist the action of the acid that is usually employed by engravers, and with this he made his experiments upon copper-plates as long as he could afford to purchase them. He found that to write upon the plates backwards, after the manner of engravers, required much skill and many trials, and he thought that were he to practise upon any other polished surface—a smooth stone, for instance, the least costly article imaginable—he might spare the expense of the copper until he had sufficient skill to use it. One day, it is said, that Aloys was called upon to write—rather a humble composition for an author and an artist—a washing bill. He had no paper at hand, and so he wrote out the bill with some of his newly-invented ink, upon one of his Kihlein stones. Some time afterwards he thought he would try and take an impression of his washing bill—he did, and succeeded. Senefelder invented lithography.—*Westm. Rev.*

*Statuary.*—M. Colas has found a method of applying to statuary a proceeding analogous to that of M. Daguerre. By it he produces a copy of any size, and retaining the proper proportions, in marble, stone, ivory, wood, alabaster, porphyry, azote, &c. His mechanical powers are said to be so perfect, that the imperceptible alterations occasioned by time in the marble, are reproduced.

*Waterspouts.*—In my former communication (*ante*, p. 158) relative to the waterspout that passed through Sir R. Stopford's squadron after leaving Vourla, I forgot to mention that the base was composed of a series of watery columns about 18 inches in height, the water ascending in the centres and descending in foamy cascades around the circumferences, each column having also a separate rotation on its own axis contrary to the motion of the hands of a watch, while at the same time the whole mass rotated bodily in a similar direction also. From the top of each column a dense vapour ascended with the same separate gyration, until mixing with the other vapours forming the tube connecting the base with the electric cloud above, the tube having an irregular wavy movement, and arching out to leeward in conformity with the motion of the wind.

*Ostracea.*—A new genus of Ostracea has been established by M. Cantraine, Professor at the University of Ghent. It was found in the East by M. Bové, and has been named *Carolina*, in honour of Prince Charles Bonaparte. It is intermediate between the

*Anomia* and *Placuna*. It is rounded, flattened, the valves moderately thick, of a leafy texture, and marked externally with diverging, irregular striae. A very narrow fissure at the apex divides the dorsal edge. Its greatest diameter is four inches nine lines.

*New Fish.*—A memoir has been read at the Academy of St. Petersburg by M. de Baer, on a remarkable fish found in the White Sea, and called *Navaga* by the natives. It is a species of cod, described by Pallas as the *Gadus navaga*, and its length does not exceed ten inches. The transversal apophyses of most of the abdominal vertebrae are of an excessive length, semi-tubular, and are terminated by cavities for air. The five first caudal vertebrae partake of this structure, having on each side of their lower curve, which receives the trunks of the vessels, a hollow prolongation. Although Pallas knew the skeleton, the affinity between these cavities and the swimming bladder seems to have escaped him, as well as Koelreuter. This bladder gives out lateral prolongations, which are hollow, into all these tubular bones; and this structure is peculiar to the species, as those of the genus nearest to it do not present any vestiges of it.

*Barley.*—The transformation of oats into barley, it is said, may be accomplished at will in the following manner. They are to be sown late, and cut twice in the way of grass, before they come into ear; the following season they will be changed into barley. Others affirm that it is only necessary to sow oats in the latter part of the month of June in order to effect this change.

*Statistics.*—The following whimsical answers are said to have been returned to a set of queries recently issued under a Commission of Inquiry in Ireland:—

*Qu.*—How many labourers are there in your parish; how many in constant, how many in occasional employment; how are they maintained when out of employment?—

Those who can get work, will work if they can, Those who can't, beg or steal—that, sir, is the plan.

What is the ordinary diet, and condition with respect to clothing, of the labouring classes?—

The general diet is potatoes and *point*.

For seldom, if ever, they see any joint.

Their clothing is various, as every fool knows,

Some decent, some ragged, without any hose.

At what periods of the year are they least employed?—

What tiresome questions! if ever I knew Such a big set of asses! Why, when they have nothing to do!

What on the whole, might an average labourer, obtaining an average amount of employment, earn in the year?—

Do you think with such questions my mind I'd perplex, Or trouble my head, or my intellect vex.

For an average man—was there ever such stuff?—

An average nothing, would be full enough.

What would be the yearly expense of food for an able-bodied labourer in full work?—

And now for this question? to answer it right,

I will send you a man with a fair appetite:

You can feed him a quarter, and judge pretty near

What would be just an average during the year.

Of what class of persons generally are the landlords of cottages or cabins?—

Some taller, some shorter, some black, brown, or fair;

Some squint-eyed, some crook'd nose, and some very *quare*.

What is the usual rent of cabins with and without land?—

From one to two pounds they will *promise* to pay,

But the landlord is glad, after two years, to say,

"I'll forgive you the *rent* if you'll give up the *key*."

It then gets another: who acts the same way.

Of what description are those cabins, and how furnished? Are they supplied with beds and comfortable bedding?—

A cabin consists of the walls, roof, and floor.

With sometimes a window, and mostly a door.

Their beds are of straw, and instead of a rug

"A slip of a pig" just keeps their feet snug.

Upon what terms are *herds* usually hired in your parish?—

No flocks in the field, and no herd in the stall,

For *herds*men there surely can be little call.

*Erratum.*—In our last number (p. 269) an error occurs, which, though it does not in reality affect the argument, might nevertheless, if left uncorrected, cause suspicion to attach to the accuracy of our statements. The Dutch farmer who explored the route to Port Natal, and who returning thence to the camp in Cafferland, planned a general emigration under the very eyes of Sir B. d'Urban, was not Maritz, but Piet Uys, an opulent man, who resided west of the Gamtoos river, far beyond the reach of Caffer degradations.

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